3.

Dissenters Sayings.

The Second Part.

Published in their own Words,

FOR THE

INFORMATION

Of the People.

And DEDICATED to the

GRAND-JURY of *LONDON*,

August 29. 1681.

By **Roger L'Estrange.**

LONDON,

Printed for *Joanna Brome*, at the *Gun* at the West-end of St. *Pauls* Church-yard, 1681.

To his Unknown Friends, the GRAND-JURY for *LONDON*, August 29. 1681, *viz.*

Will. Whitehill, *Fore-man*,	Andrew Boult,
Henry Strode,	Theophilus Hawſon,
Joas Bateman,	Maurice King,
Tho. Shepherd,	Ja. Ball,
Ralph Cooke,	John Cutlove,
Joſeph Caril,	John Cowley,
Valentine Adams,	Jonathan Leigh,
Joſeph Bowles,	William Pendlebury,
Anthony Sloman,	Daniel Mercer.

Gentlemen,

THE *Kindneſs you have already ſhew'd to the* Obſervator, *I cannot but in Common Honeſty take as done to* my ſelf, *and I dare here aſſure ye, that what Obligations ſoever you ſhall hereafter lay upon* L'Eſtrange, *ſhall be acknowledg'd by the* Obſervator.

You were pleaſed, on Wedneſday *the* 31. *of* Auguſt *laſt, at* Juſtice-Hall, *in the* Old-Baily, *to* Preſent Nathaniel Thompſon, Benjamin Took, *and* Joanna Brome, '*for Maliciouſly Printing and Publiſh-*

'*ing, or causing to be Printed or Publish'd, three Scanda-*
'*lous and Seditious Papers and Libels, Entitled,* 1. The
'Loyal Protestant, and True Domestick Intelli-
'gence: 2. Heraclitus: *and* 3. *The* Observator,
'*tending to the Advancement and Introduction of* Po-
'pery, *and to the Suppression and Extirpation of the*
'True Protestant Religion *within his Majesties*
'*Realms and Dominions: And this Terrible* Present-
ment *was Usher'd into the World with this Preface,*
[We the Grand-Jury, *Sworn* to *Enquire of* Offen-
ces committed within the City of *London*, do upon
our *Oaths, Present*, &c.

Now there are Three Quæres (*Gentlemen*) *which*
(*if I durst be so bold*) *I would presume to offer ye upon*
this Prologue. First, *Being* Sworn *to* Enquire: *Have*
you Impartially Enquir'd, *or* not? 2ly. *If ye have*
Enquir'd, *Are these Three Pamphlets all the Enormi-*
ties that you have Discover'd *upon that* Enquiry?
3ly. *What's become of all the* Rest? *for you are as well*
Sworn *to* Present, *as to Enquire.*

These are Quæres *that I have sometimes formerly*
mov'd; and the Answer was, That these Three Papers
were thrown in your Porridg-dish. Now if ye stumbled
upon 'em by Chance, *where's your* Enquiry *upon* Oath?
Or if ye found any thing else, *what's become of your*
Oath *of* Presentment? *If ye had but taken me to your*
Assistance, I'de have carry'd ye where you should have
seen whole Ware-house *cram'd with* Schism, Treason

and Sedition; Pulpits, Cabals, *and* Coffee-houses *of the same Cloth and colour. I'de have brought ye acquainted with the* Voxes, Vindications, *and the* Black-Box-men: *A New Set of* Jack Straws & Wat Tylers: (*But where's* Old Walworth *with his Dagger?*) *I'de have shew'd ye* Twenty New Schemes *of* Christianity, *as well as of* Policy; *the Doctrine of the* Insufficiency of Christs Death and Passion; *of* Deposing Kings; *of Placing the Fountain of* Power *in the* People; Scripture-Proofs *for* speaking Evil of Dignities: *And in one word, the* Scenes dispos'd, *and the* Stage fitted *for the* Second Part *of the Tragedy of* Muncer, *and the* Curtain *ready to be* drawn. *I could have gotten ye a* Key *to the* Soul-Saving-State-Confounding-Sheriffs Case, *and let ye into the Mystery of that Incomprehensible Dispensation. It is a great Blessing to a Government, for men upon their Oaths, in the Administration of Publique Duties, to be Nicely and Casuistically Instructed in the* Bounds *and* Measures *of* Swearing: *And this is a Piece that cuts out* Perjury *from* Damnation, *to a hairs breadth; and will bring ye a* True-Protestant-Conscience *within the very* smell *of* Fire *and* Brimstone, *and yet carry him off again as whole as a Fish, into his ready way to* the Land of Promise. *Now here would have been* Enormity-work, *e'en as much as ye could have turn'd you hands to. But what's all this to the* Observator? *What has he done all this while?*

Dick Janeway's *Paper says that*, First, He hath Wickedly and Maliciously Endeavour'd to Sow Dissention and Discord amongst *Protestants*, thereby to render them an easier prey unto their Common Enemies the *Papists*.

Pray Gentlemen, d'ye call this the Presentment *of a* Grand Jury, *or a* Final Verdict *upon the* Merits *of the* Cause, *to say* First, *that a Man has* done *such a* thing, *and then to Pronounce that he did it with such an* intention, *or to such an* end? *But now to the Article.*

So far has the Observator *been from Labouring* Dissention *and* Discord, *that no man has more declar'd himself against it, or taken more pains to lay open the Moral Impossibility of Peace in the State according to this Constitution, without a strict Uniformity in the Church: But if you would have fix'd your Presentment aright upon this Head, you should have presented* the Enemy in the Parable that Sow'd the Tares: *And if you will but look into the* Third Section *of this Book, for your better satisfaction, you will find that the* Dissention *and* Discord *that you talk of, was* Sow'd Forty years ago; *and that what we see now, is only an* After-crop.

The Second *Point is*, Countenancing and Abetting the Villanous Contrivances of the Popish Conspirators, who have endeavoured to cast Fictitious Plots upon Protestants, thereby to make way for their own Hellish Plot to take effect.

That is to say, The Observator *is in the* Popish Plot.

Plot. *Why do ye not inform againſt him to the King and Council then, and ſay* Where, *and* When, *and* How, *and* What? *Why do ye not* Name *the* Contrivances, *and ſay who are the* Conſpirators? *Or what if ye ſhould ſet forth your Grievances in a* Proteſtant Mercury, *or get little* Hancock *to open your Caſe in one of his* News-Letters? *He'l do't for* Pence a piece, *and that's juſt* Eighteen pence *for his* Reward. *I do aſſure ye Gentlemen, I am in no other Contrivance then to do the Part of an* Engliſh Proteſtant, *a* Loyal Subject, *and an* Honeſt man, *towards the Upholding of the Government; and I was once within a Trifle of a Halter, for being in that* Popiſh Conſpiracy (*as they call'd it once before*) *with the* Late King: *And if the ſame Word, and the ſame Humour be now taken up again, I am in juſt ſuch another Plot.*

The Third *Charge is* the Vilifying and bringing into the Diſeſteem of his Majeſty, and the whole Nation, the Commons of *England*, when Aſſembled in Parliament, by Arraigning and Impudently Condemning their Proceedings.

You forget (*my Maſters*) *that* Impudence *is the* Surname *of the Greateſt Phanatique in the Three Kingdoms; and that the Epithete,* Villanous, *fits him too as if it had been made for him. Therefore for the future, I would adviſe ye to put your Slanders in better language. And now to the* Acculation, *The* Obſervator *does firſt defie ye to ſhew One Line in all his Writings that will*

bear

bear the sence you have Impos'd upon't. And 2dly, *The late Long Parliament which the Fanatiques have Loaden with so many Reproaches, had at least as many Good Patriots, Protestants, and Subjects in it, as any Parliament since. Nay, there is One of your Number (at least) who has said Positively that* L'Estrange *is a* Papist, *which is as False, as if Mr.* Presenter *had gap'd, and the Devil himself had spit in his mouth. But it is come to that pass now, that a man cannot speak a word in favour of the* Ecclesiastical Order *and* Discipline, *but it comes presently to be* an Arraigning of the Commons in Parliament.

4. *The* Observator *is Charged with* Endeavouring to Render his Majesties Protestant Subjects in general, and more particularly those in this City, suspected to him by mis-representations of, and odious Reflexions upon their Legal proceedings in their *Common-Halls*, and *Common-Councils*; as also by False and Ignominious Reflexions upon some of their Magistrates; and by Arraigning the Integrity of Juries of this City, for bringing in Verdicts according to their Judgments and Consciences.

Be you your selves now the Judges (my Masters) which are the rather to be Complaind of; Those that Defame the most Eminent of your Citizens, or those that Vindicate *them: Those that make it a Crime to be Dutiful to the King and the Church; or those that Assert the*

Honour

Honour and Conſcience of that Obedience? And this is the very Caſe betwixt thoſe Seditious Scriblers, *whom you have not touch'd at all, and the* Obſervator. *And which is yet more Remarkable; After all your ſeeming Fierceneſs againſt Popery,* ye have not ſo much as Preſented one ſingle Papiſt. *What ye mean by* odious Reflexions *upon your* Common-Halls *and* Common-Councils *I cannot Imagine, unleſs it be that ſome Notice has been taken of the Freedom of a Gentleman that ſaid* he knew before-hand, *London* was to be Burnt, *and had ſeveral Checks (as is reported) from the Court it ſelf for't. If that be the Point, I ſhall take the freedom to tell ye, that it is wonder'd at to this day, that it was never put home to him, how he came to the knowledge of it. And though I am not Conſcious of any one Diſreſpectful thought toward this Famous City in my whole Life; ſaving in the Late Rebellion, when the Fanatique Rabble had torn the Government of it to pieces by the ſame Methods that are now Preſcrib'd and Practic'd over again by Hundreds of Enflaming Libels; yet if ſuch a thing had been, I do not know how your* Common-Halls, *and* Common-Councils *come to be more* Sacred *than the Debates of the Houſe of* Commons, *and of his Majeſties* Privy Council; *which are daily abus'd by Malicious Forgeries; by Contemptuous and Defamatory Reflexions without Controll: Provided only that the Miſrepreſentation be made on the Right ſide; as in the Printed Copies of ſeveral Loyal*

Speeches, and Unanswerable Reasonings in the Right of the Crown, where only the general drift of the Speech is set forth without any thing mention'd of the Argument.

As to the Abusing of your Magistrates, *I am of opinion they would have found it out themselves, if any such thing had been. And then for your* Juries *bringing in* Verdicts according to their Consciences, *they are* Sworn *to* find *according to* Allegations *and* Proofs, *and not when the* Law *determines* one *thing, for them to* think another; *for at that rate, 'tis at their Choice to make an* Honest *man* Guilty, *or a* Criminal Innocent, *and at once to overthrow the Reason and the End of Government. The* Law *says 'tis* Treason *in the People to Conspire the Death of the* King; *but the* Phanatiques *make it* Treason *in the* King *to deny the* Sovereignty *of the* People, *as you will find abundantly, and particularly clear'd in several Sections of this Pamphlet. But neither is the* Observator *Chargeable even with this Article.*

The Observator *is* lastly Presented *for* Endeavouring to Disgrace and Discountenance Religion it self, by an Ironical, Immoral, and Atheistical of writing against such as he endeavours to Stigmatize by the name of *True Protestants.*

Now if I were well enough acquainted with ye, Gentlemen, I would most humbly beseech ye to Expound this word Religion. *Is it* one Persuasion *that is* single *and* true *to it* self? *Or is it a* Medley *of* Various

and

and Diſagreeing Opinions *in the matters of Holy Worſhip? Tell me now (I beg of ye) how it is poſſible to bring one and the ſame Truth to a Conſiſtence with a hundred and fifty Divided, Implicated, and Inextricable Errors: Nay, and they are Boundleſs too; for there are* Monſters *in* Hereſies *as well as in* Bodies, *which by a* Promiſcuous Liberty *of* Mixture *and* Confuſion, *muſt neceſſarily produce ſtill New and New Diverſities to the end of the World. But you ſhall have this Religion better Decypher'd by ſome of your own Doctors in the following Papers; and I ſhall particularly remit ye to the Oracles of Dr.* J. O. W. J. *and* R. B. *And you will find in the Concluſion that the* Uniting *of* Diſſenters *is juſt ſuch another piece of Non-ſence, as the* Separating *of your ſelves* together.

Now for the Appellation of a TRUE Proteſtant, *It is but calling of thoſe People by the name, which they have given themſelves: And not with any Regard to the* Reformed Religion *neither; but in a Reflecting way of Diſcrimination from thoſe of the* Eſtabliſhment; *for in the naming of themſelves* True Proteſtants, *and taking the whole* Schiſm *into that* diſtinction, *what is this but to intimate that thoſe of the* Church *are* Falſe Proteſtants, *from whom they have divided. This is the firſt ſtep toward the explaining of thoſe* Falſe Proteſtants *to be* Papiſts. *But what they are they will tell you themſelves, if you will but*

conſult their Sayings: *And I do not find that there belongs any great matter of Complement to this ſort of* True Proteſtants.

I ſhould not have been thus free with ye, Gentlemen (before Company) if the Obſervator *had not prevail'd upon me to follow your Example, in giving Countenance to the Publiſhing of ſo many thouſand Copies up and down the City, at the Election on* Michaelmas day laſt, *and* all over *the Kingdom, by a Scum of Mercenary Intelligencers: Inſomuch, that whoſoever gives Credit to thoſe Papers, muſt neceſſarily believe the* Obſervator *to be one of the greateſt* Raſcals *upon the face of the Earth: And I do confidently Affirm, that they are infinitely greater that Publiſh him ſo to be. If the* Preſentment *had taken place, and the matter gone on in a due form of* Law, *a man might have had a Speech yet for his money, but this way of Proceeding runs to the Tune of* Four and Forty, *and Condemning the poor Rogue to the Gallows over again, without a* hearing.

I would not be Ungrateful to any man, any manner of way; and I could not tell how to pitch upon a more ſuitable acknowledgment than by this Dedication. Firſt, It was your Pleaſure to ſet your Preſentment abroad with a kind of a Noverint Univerſi; *and I have taken the beſt care I could here, to make it twice as Publique as it would have been otherwiſe.* 2dly, *You were pleas'd to*

do

do Honour to the Observator, *by Printing your* Names *to the* Scandal; *and for that Reason they are here likewise Exposed with his* Vindication. 3dly, *In regard that ye are men of* Bus'ness, *and not at leisure perhaps to turn over Books; and zealously affected over and above to the Reputation of an odd sort of Christians that style themselves* True Protestants, *what more agreeable Present in this World could I make you, than this Collection of* True-Protestant-Sayings, *ready drawn up to your hands, where you shall see all their* Virtues Common-plac'd, *their Graces drawn to the life, their Agreement among themselves, their Affection to the King and Church; the Moderation of their Principles, and the tenderness of their hearts towards their Sovereign, Faithfully and Impartially set forth and transmitted to Posterity by* themselves, *and effectually* Sign'd, Seal'd, *and* Deliver'd *to the* World, *for the use of* future Generations *by their own* Rabbies. *Gentlemen, I am with all Reciprocal Affection,*

Your most Humble Servant,

Roger L'Estrange.

THE

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DIS-

of Toleration

§.1. *Diſſenters Sayings, &c.*

(1) *Toleration* hath done much more toward the Rooting of Religion out of the Hearts of many men in ſeven year, then the Enforcing of *Uniformity* did in *Seventy years. Cawdrys Independency*, a great *Schiſm*, 1657. P. 14.

(2) A *Toleration* hath *All Errors* in it, and *All Evills. Edwards Gangreen.* P. 58.

(3) A *Toleration* would be the putting a Sword in a Mad man's hand; a Cup of Poyſon into the hand of a Child, a Letting looſe of Madmen with Firebrands in their hands; An appointing a City of Refuge in mens Conſciences for the Devil to fly to; a laying of a ſtumbling Block before the Blind; a Proclaiming Liberty to the Wolves to come into Chriſts Fold to Prey upon the Lambs. Neither would it be to Provide for *Tender Conſciences*, but to take away *all Conſcience. The Harmonious Conſent of the* Lancaſhire *Miniſters with their Brethren in* London. Subſcribed by 84. 1648. P. 12.

(4) A Toleration would make us become the Abhorring, and Loathing of all Nations, and being ſo palpable a Breach of Covenant, would awaken againſt us the Lord of Hoſts to bring a Sword upon us, to Avenge the Quarrell of his Covenant. Mr. *Neiſe* of *New England* of the *Power of Magiſtrates*. P. 13.

(5) That Doctrine that cryeth up *Purity*, to the Ruine of *Unity*, is Contrary to the doctrine of the Goſpel. *Vindication of the Presbyterial Government and Miniſtry*. 1649. P. 124.

(6) That Religion which carries in the Front of it a *Toleration* of Different *Religions*, and not ſufficient to keep the Body of Chriſt in *Unity*, and *Purity*, is not the Government of Chriſt. *Ibid.*

(7) Liberty in all matters of *Worſhip* and of *Faith*, is the open and Apparent way to ſet up Popery in the Land, *Bax. Non-Con. Plea. Pref.*

(8) Muſt he have his *Conſcience*, that makes *no Conſcience*? What? he that hath ſin'd away his Conſcience? If *Conſcience* be a ſufficient Plea, the *Papiſts* may come in for a Childs part. If Conſcience goes againſt the word; *Deponenda eſt talis Conſcientia.* Get Conſcience better Enform'd. The Conſcience of a Sinner is Defil'd. 1. *Tit.* 15. *Conſcience* being *defil'd*, may *Erre*; *Conſcience erring* may ſuggeſt that which is *ſinfull.* There is nothing can bind a man to ſin. *Watſon to the Commons. Dec.* 27. 1646. *P.* 17.

(9) A Toleration of *Independent Churches*, and *Government*, with Opinions and Practiſe, againſt the Magiſtrates Duty lay'd down in Scripture. *Edwards Full Anſwer.* P. 237. [It is againſt the Solemn League and Covenant for *Reformation.* P.238.] [A ſhrew'd Temptation to make many fall, and a means of Confirmation in the way of Errour. P.244.] [A Toleration of One or more Different ways of Churches and Church-Government, from the Church, and Church-Government Eſtabliſh'd, will be to this Kingdom very Miſchievous, Pernicious, and Deſtructive. P.247.] [It hath ever been from firſt to laſt, a Fountain of Evil, and a Root of Bitterneſs, of many bitter Diviſions and Separations among themſelves, of Manifold Errors and other Miſchiefs in thoſe Churches and Places where they liv'd. P. 248.]

(10) Will Mercifull Rulers ſet up a Trade for Butchering of Souls, and allow men to ſet up a ſhop of Poyſon, for all men to Buy, and take, that will: yea, to Proclaim this Poyſon for Souls in ſtreets, and *Church-Aſſemblies*, &c? *Baxters Self-Denial. Epiſt. Monitory.*

(11) We muſt either Tolerate all men to do what they will, which they will make a matter of Conſcience, or Religion, and then ſome may offer their Children in Sacrifice to the Devil; and ſome may think they do God ſervice in Killing his ſervants, *&c.* Or elſe you muſt Tolerate no Errour or Fault, in Religion; and then you muſt adviſe what meaſure of Penalty you will Inflict. *Baxters Church-Diviſ.* P. 363. 364.

(12) I

(12) I have known too many very honeſt hearted Chriſtians, Eſpecially Melancholique Perſons, and women, who have been in great doubt about the opinions of the *Millenaryes*, the *Separatiſts*, the *Anabaptiſts*, the *Seekers*, and ſuch like; and after Earneſt Prayer to God, they have been ſtrongly reſolv'd for the way of *Errour*, and Confident, by the ſtrong Impreſſion, that it was the Spirits Anſwer to their Prayers; and thereupon they have ſet themſelves into a Courſe of ſin. *Ibid.* P. 162. [It is very ordinary with poor Fantaſticall Women, and melancholique Perſons to take all their deep Apprehenſions for *Revelations*. *Ibid.* P. 167.

(13) If we do through weakneſs, or Perverſeneſs, take Lawfull things to be Unlawfull, that will not excuſe us in our diſobedience. Our Errour is our ſin, and one ſin will not excuſe another. *Baxters* 5. *Diſpute.* P. 483.

(14) *Oh what a Potent Inſtrument for Satan is a Miſguided Conſcience*! It will make a man kill his Deareſt Friend, yea Father or Mother, yea the holyeſt Saint, and think he doth God good ſervice by it. And to Facilitate the work, it will firſt blot out the Reputation of their Holineſs, and make them take a *Saint* for a *Devil*. *Bax. Saints Reſt*, P. 133.

(15) Take heed how you tolerate *Schiſm*; for in little time without great care it will open the door to *Hereſy*. *Hodges to the Commons. Mar.* 10. 1656. P. 55.

(16) Diviſions, whether they be Eccleſiaſticall, or Politicall, in Kingdoms, Citys, and Familyes, are Infallible Cauſes of Ruine to Kingdoms, Cityes and Familyes. *Calamy to the Commons.* Dec. 25. 1644. P. 4.

(17) Lyes would not take, if they were uot Commended by the Holyneſs of the Perſon, and Guilded over as a Rotten Nutmeg with Gold. *Vines to the Commons. Mar.* 10. 1646. P. 27.

(18) We muſt not Judge of *Faith* by the *Perſon*, but of the *Perſon* by the *Faith*. *Ibid.*

(19) That Horſe of Superſtition and Idolatry, upon the Back

of which, the Devil hath in Former times made War against the Church, is slain under him, and now he is mounted upon a Fresh Horse of another Colour, called *Liberty of OPINION*; falsly call'd *Liberty of CONSCIENCE. Ibid.*

(20) If Conscience be warrant enough for Practices and Opinions; and Liberty of Conscience be a sufficient License to Vent or Act them, I cannot see but the Judicatories either of Church or State may shut up shop, and be resolved into the Judicatory of Every mans Private Conscience, *Ib. P.* 60.

(21) The severall Bands of *Anabaptists*, *Antinomians*, *Familists*, *Libertines* and *Separatists* are so multiplyed, that they begin to threaten and speak Big words. *Walker to the Commons.* Jan. 29. 1644. P. 18.

(22) The Hand of God is apparently gone out against your ways of *Separation* and *Anabaptism. Baxter to the Separatists. April.* 20. 1655.

(23) We do again renew our Solemn League and Covenant, wherein, the securing, and Preserving the Purity of Religion. against all Errour, Heresy, and Schism, and namely *Independency*, *Anabaptism*, *Antinomianism*, *Arminianism*, *Socinianism*, *Familism*, *Libertinism*, *Scepticism*, and *Erastianism*, and the carrying on the work of *Uniformity*, shall be studi'd and Endeavour'd by us before all worldly Interest. *Nepthaly. Engagement to Duties.*

(24) Ob. *There are many of 'em* (the *Sectaries*) *Holy and Pious men.* *Ans.* Why should you think to say, *he is an Honest or a Pious man*, should be a Foolish Plea, in the Case of abusing Coin, Theft, Treason or the like; and yet should be of weight and force in this far greater Business? *Hodges to the Com. P.* 58.

(25) Now if Prophane, or Erroneous Persons shall Excommunicate themselves from the Publique Ordinances of Christ, either by Negligence, or going a whoring after any Sects or Schisms, and say, their Conscience must be free to do so, then the Magistrate by his Positive Laws must fetch them in, and Command Obedience to those Publique Ordinances in the Church, as the

Kings

Kings of *Judah* did, 2. Chron. 17. &c. *The Ordinances of Excommunication Stated; and Licenſed. John Downham. Feb.* 17. 1645. *P. ult.*

(26) If the Parliament and Synod ſhall by Publique Conſent Eſtabliſh a Presbyteriall Church-Government, as moſt conſonant to Gods word.—Independents and all others are bound in Conſcience to ſubmit unto it, under the pain of Obſtinacy, Singularity, &c. In caſe they cannot really, by direct Texts and Precepts prove it diametrically contrary to the Scripture.—*Prins Full Anſwer to Jo. Goodwin. P.* 13.

(27) That Courteſy, which no man can obtain of the *Independents*, where they have *Authority, viz*, in *New-England*; That Courteſie, ſhould they not be Suiters for here in *Old England*. *Adam Stewarts Duply.* 1644. *Part.* 2. P. 162.

(28) The Late Generall *Aſſemblyes* of the Church of *Scotland*, and their Commiſſioners have born Teſtimony againſt *Independency*, *Eraſtianiſm*, *Antinomianiſm*, *Anabaptiſm*, &c. *A Teſtimony againſt Toleration from the Kirk of* Scotland, 1949. P. 2.

(29) Sins Committed by the Miſunderſtanding of Gods word may be Puniſh'd, therefore Sins of Conſcience. *Mr. Noiſe Miniſter of* New England, *of the Power of Magiſtrates.* P. 72.

(30) Schiſm of it ſelf, even with ſound Doctrine in every Point is a moſt Grievous wickedneſs, which exceeds all other wickedneſs. I might out of the Fathers Enlarge and ſhew the great Evil of ſchiſm both in it ſelf, and the Effects of it; How 'tis a greater evil to Rend the Church, then to worſhip Idols: Yea that Martyrdom it ſelf cannot profit a Schiſmatique; That 'tis ſo great an Evil, that the Bloud of Martyrdom cannot blot it out. (So *Cyprian*, and *Chryſoſtom*) And that God hath more Severely puniſh'd it then Murther, and other great Crimes. *Korah*, *Dathan* and *Abiram*, for their Schiſm were puniſh'd more ſeverely with the *Earth opening and Swallowing them up Quick*, then *Cain*, and then thoſe who made an Idol. *Edwards Further Diſcovery*, P. 197.

(31) If the Devil had his choice whether the Hierarchy, Ceremonies, and Liturgy ſhould be Eſtabliſh'd in this Kingdom, Or a

Toleration

Toleration granted, he would chuse and Prefer a *Toleration* before them; and give up all those for a *Toleration* of divers Sects, and different Churches. *Edwards Full Answer. P.*257.

32. A Treatise against Toleration, and Pretended Liberty of Conscience: wherein by Scripture, sound Reason, Fathers, Schoolmen, Casuists, Protestant Divines of all Nations, Confessions of Faith of the Reformed Churches, Ecclesiasticall Histories, and constant Practice of the most Pious and wisest Emperors, Princes, States, the best Writers of Politicks, the Experience of all Ages; yea, by divers Principles, Testimonies and Proceedings of *Sectaries* themselves, as *Donatists*, *Anabaptists*, *Brownists*, *Independents*, the Unlawfullness and Mischief in Christian Common-wealths and Kingdoms, both of an *Universall Toleration* of all Religions and Consciences; and of a *Limited* and *Bounded* of some Sects only, are clearly Proved and Demonstrated, &c. *Edwards's Casting down the Last and strongest hold of Satan.*

Notes upon §. 1.

TOleration destroys Religion. (1) *All Errors in't.* (2) *Instead of Easing Consciences, it takes away all Conscience.* (3) *A scandalous Breach of Covenant.* (4) *Contrary to the Gospel* (5) *And the Government of Christ.* (6) *The ready way to Popery.* (7) *Erroneous Consciences not to be permitted.* (8) *A Toleration of Independency is Intolerable; contrary to the League and Covenant. A Temptation to, and a Confirmation in Error. Destructive of Government. The Root of Bitterness, and Divisions, and of manifold Errors.* (9) *An Erecting of a Trade for the Butchering of Souls.* (10) *A License to all Iniquity,* (11) *It gives a Countenance to* Euthusiasms, *and leads to* Diabolicall Illusions. (12) *And trains us from one Sin to another.* (13) *A Misguided Conscience is an Instrument for* Satan. (14) *It carrys us from* Schism, *to* Heresy. (15) *Ruines Kingdoms Cityes and Familys.* (16) *The Piety of a Person cannot Justify the Error.* (17. 18) *The Horse of Superstition and Idolatry* (19) *It Dissolves all Judicatoryes.* (20) *And threatens the Publique Peace,* (21) *God hath declared himself against it.* (22) *A breach of Covenant,* (23) *A* Sectary, *as Criminal as a* Felon. (24) *Erroneous Persons Excommunicate themselves.* (25) *Independents bound to submit to the Parliament, and Synod.* (26) *They that will not* allow *Liberty*

ought

ought not to ask *it.* (27) *The Generall Assembly of* Scotland *Expressly against it.* (28) *Sins of Conscience Punishable.* (29) Schism *worse then* Murder, *or* Idolatry. (30) *Toleration is the wish of the Devil.* (31) *Scripture, Reason, Fathers, Schoolmen, Casuists, Protestant Divines and all the Reformed Churches against it.* (32)

How comes it now to be so Criminall to deny these People a Toleration, which they themselves account to be wholly Intolerable; Or with what Face can they call the Refusal *of that Liberty to themselves by the name of a* Persecution, *which they look upon in all other Cases, as against the Rules of* Government *and* Conscience *to Grant? This shall suffice as to their Judgement of a Toleration in it* self. *We'le take it next in the* Consequences, *and* Effects.

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§. 2. *The Fruits of a Toleration.*

(1) THe Incursions of the wild Boars of the Forest upon the Vineyard of the Lord, cannot but flow from the not setting up of the Hedge of Discipline; and that when in the Kirk of Christ, there is not one Lord, one Faith, one Baptism, there must arise many False Christs, and False Prophets, insomuch that (if it were possible) they should deceive the very Elect. *The Kirks Testimony against Toleration, to the London Ministers.*

(2) Will any Parliament, State, or Nation (think you) suffer such a Government to take Root among them, which will Un-King, Un-Parliament, Un-Church, Un-Nation them altogether, and make Each several Congregation, an Absolute Monarchy? *&c. Prins full Reply upon Jo. Goodwin. P.* 8.

(3) *Satan* and his Ministers Transform themselves into Angels of Light, false Teachers usually come to Seduce men in sheeps Cloathing, there is no Heretique, Schismatique or Sectary whatsoever so Pernicious, Gross, and detestable, but pretends his way, Doctrine, Practise, to be the way and Truth of Christ. *Prinns full Answer Cited by Jo. Goodwin. Innocency and Truth.* P. 33.

(4) This

(4) This New way, and the Separation of *Independents* from their *Parish Churches*, is an Encouragement, to all the *Separatists*, *Brownists*, *Anabaptists*, *Antinomians*, *Socinians* and *Libertines*, that are in and about the City. *The Antidote against the Contagious Air of* Independency. P. 12.

(5) All sorts of Mechanicks take upon them to Preach and Baptize, as *Smiths*, *Taylers*, *Shoomakers*, *Pedlers*, *Weavers*, &c. *Edwards Discovery of Sectaries* P. 26.

(6) From all these Errors, Heresyes, Blasphemyes, and Practises of the Sectaryes, you may see what a great Evil and Sin, Separation is, from the Communion of the Reformed Churches; and how highly displeasing to God, for men to make a Schism and Rent in the Church of God in a time of Reformation: God punishing the Schism & Separation of our Times with so many Heresyes, Blasphemyes, Wicked Practises, *&c. Edwards further Discovery*. P. 195.

(7) The Punishment of Schism and Separation from the Church is Separation from God; Heresy, Blasphemy, Atheism, Uncleanness, Unrighteousness, *&c. Ibid.* P. 167.

(8) One ask'd what kind of Bird the Holy Ghost was. The *Virgin Mary* hath been call'd a——They could write as Good Scriptures as the Apostles. *Paul* was a *Novice*, and understood not Christ in the Promise. *Edwards Gangrena*. P. 33.

(9) One *Web*, Blessed God that he never trusted in a Crucify'd Christ; nor did he believe him to be the Son of God, nor the Scriptures Divine; but Human Invention.——He affirm'd there was no more Resurrection of a *Man* then of a *Beast*. *Edwards Catalogue and Discovery of the Sectaryes*, P. 5. [Christs Human Nature is Defil'd with Original Sin, as well as ours. P. 6.]

(10) One maintain'd that God was the Author of sin; that all Lyes came out of the mouth of God, and quoted a Place in the Book of Kings for't, that no man was sent to Hell for any Sins, but cast thither only because God would have it so. *Edwards Catalogue of Errors*. P. 24. [An Anabaptist, and a great Sectary came to

to Mr. *Greenhill*, and ſaid he might as ſafely baptize a *Dog*, as a *Believers Child*. *Ibid.* P. 25.

(11) A *Brick-layer*, of *Hackney* affirm'd that he for his part underſtood the Myſtery of God in Chriſt better then *St. Paul*; and he ſayd of the Scriptures, they were as other writings of men. Every one writ as they had Conceiv'd. *Ibid.* P. 26.

(12) On *February* 27. 1644. It was Deliver'd at a Conventicle in *Bell-Alley*. that Chriſt was no more God then he, or any of them there, and that they were as much God as Chriſt was. And *Mr. Noy* ſpake it in the hearing of ſome Divines of the Aſſembly, that *to his knowledge the denying of the Divinity of Chriſt was a Growing Opinion. Ibid.*

(13) One *S. O.* a Dipper is Reported by *Mr. Edwards* after he had Baptiz'd a woman to bid her Gape, and ſhe Gap'd, and he did blow three times into her mouth, ſaying words to this purpoſe, either *Receive the Holy Ghoſt*; or *now thou haſt Receiv'd the Holy Ghoſt*. The ſame Perſon was alſo Queſtion'd at *Chelmsford* 1646. for the Death of a Young woman that dy'd upon Dipping. *Gangræna. Part.* 2. P. 147.

(14) A Preacher at *Sandwich* in *Kent* (a *Waſhball-maker*) pray'd to the *Trinity* to take care of theſe *Three Kingdoms*. God the *Father* of *One*; God the *Son*, of the *Second*; and God the *Holy Ghoſt*, of the *Third*. *Ib.* P. 150.

(15) *Where is your God?* (ſays one *Boggis*) In *Heaven, or in Earth? aloft* or *Below*? or *where doth he ſit*? &c. *Gangræn.* P. 163. Par. 2*d.*

(16) A Woman having a deſire to be *Re-baptiz'd*, and having pull'd off all her Cloaths to the naked skin, ready to go into the water; but forbearing, during the time the Dipper pray'd; ſhe cover'd her ſecret Parts with both her hands, the which the Dipper Eſpying, told the woman, that *it was an unſeemly ſight to ſee her hold her hands downward*; *It being an Ordinanee of* Jeſus Chriſt, *her hands with her heart ſhould be lifted up towards heaven*; (as he ſhew'd her how he did) but ſhe Refuſing for Modeſty's ſake, could not be Re-baptiz'd. *Edward's Catalogue of Errors.* P. 5.

(17) *Chriſtmas day* is a Superſtitious day; and will (if obſerv'd) bring in Idolatrous Worſhip. *Pearn at S. Dunſtans in the Weſt.* De. 24.

(18) O Lord thou haſt given us never a Victory this Long while for all our Frequent Faſting. What doſt thou mean, O Lord, to fling us in the Ditch, and there leave us. *Vines* at *St. Clements Temple Bar.*

(19) O Lord, do not thou ſtand a *Neuter*; but take One ſide, that we may ſee which it is that is thy Cauſe. *Cradock of Nun-Enton. Aug.* 1. 1647.

(20) If the Devil, the Turk, and the People ſhould think to Compound with Chriſt, and ſay, *Thou Chriſt; Thou ſhalt have ſo many Kingdoms, and let us Enjoy the reſt quietly.* Chriſt will never do't. He will either have *All*, or *None*; He will either *Kill*, or be *Kill'd*. *Feak at Black-Fryers Aug.* 8. 1653.

(21) I Profeſs (Saints) we muſt go lay our heads together, and Conſult what we ſhall ask God next; for he will give us whatſoever we Ask; and ſo he hath done theſe Seven years. *Id. Ibid.*

(22) We muſt agree together to ask ſomething now for *Jeſus Chriſt*; for we have enough for our ſelves already. We have Peace enough, proſperity enough, and enough of every thing. *Feake. Aug.* 11. 1653.

(23) O Lord, when ſhall we hear the ſound of Chriſts Horſe-heels. *Feak at Black Fryers, Sep.* 5. 1653.

(24) What ailed you, ye Mighty Armies at *Keinton*, *Newbery*, *York*, *Naesby*, that ye fled, and were driven backwards? What ailed you ye ſtrong Treaſons, Cloſe Conſpiracyes, that ye trembled and Fell, and your Foundations diſcover'd before you could take Effect. *They ſaw thee* O Jeſus! *They ſaw thee appearing in the Mideſt of us*, ſo they fled before us. *Sterry to the Commons.* No. 26. 1645. P. 23.

(22) When Chriſt was Crucifi'd, did not all forſake him? Had but a few of that Inconſtant multitude, which but a while before had

had cry'd *Hoſanna*, ſtuck cloſe to Chriſt, in likelyhood they had deliver'd him. *Carter to the Commons Aug.* 31. 1642. P. 12.

(26) This year God by a Providence hath buryed this *Feaſt* (*Chriſtmas day*) in a *Faſt*, and I hope it will never riſe again. *Calamy to the Commons, Dec.* 25. 1644. P. 41.

(27) I ask whether the Repetition of theſe words, [*Our Father*, &c.] after men have been long praying for the things contained in them, as the manner of ſome is, be not ſo remote from any Pretence or Colour of *Warrant* in the *Scripture*, as that it is in plain Terms, *RIDICULOUS. D. Jo. Owen. Vindiciæ Evangel.* P. 669.

(28) As men ſet Traps to catch Vermine, ſo God appoints Hereſyes to Inſnare Arrogant, and Self-preſuming, or Vicious and Self-defiling men, *Bagſhaw of Hereſyes.* P. 8.

(26) Where is the God of *Marſton-Moor?* and the God of *Naſeby*? is an Acceptable Expoſtulation in a Gloomy day. O what a Catalogue of Mercyes has this Nation to Plead by, in a time of Trouble! God came from *Naeſby*, and the Holy One from the *Weſt, Selah*, &c. *D. Owens Eben-Ezar*, P. 13.

(30) God had ſo wonderfully wrought upon the Spirits of men, particularly on thoſe Soldiers who were to fight the Biſhops Battels in *Scotland*, that they pull'd down the Railes, threaten'd the Prieſts, and kept ſuch a Viſitation in their Progreſs, as the Biſhops hardly ever had done ſince *Q. Elizabeths* days, *Caſe to the Commons. Gods waiting.* 1642.

(31) Let me tell ye, if ever (Gentlemen) you might uſe this Speech, *O happy penny*, you may uſe it now, Happy money that will purchaſe my Goſpel, happy money that will Purchaſe Religion, and Purchaſe a Reformation to my Poſterity; O happy Money; and Bleſſed be Cod that I have it to Lend. *E. Calamy's Speech at Guild-Hall. Oct.* 6. 1643.

(32) The Lord *Jeſus* hath his Concubines, his Queens, his Virgins, Saints in Remoter Forms, Saints in Higher Forms; Saints Unmarried to any Forms, who keep themſelves ſingle for the Im-

mediate Embraces of their Lord. *Sterry's Englands Deliverance. Epistle.*

(33) God did not Measure *Job* in his *Wallops*, but when he was *Cold*, As we do not measure Milk when it *Wallops* and *Seeths* but when it is *Cold*: *Bridge's First and Last in Suffering*. P. 47.

(34) I will gently lead those that are with Young, that is (*saith he*,) Christ will be very kind to those Saints that step aside; and he thus Comforts those that are big with young in a sinfull sense; O ye *Sinning* Ewes who have been big with young! hath not he gone after you, and found you, and laid you upon his shoulders rejoycing? It may be thou hast been wand'ring, like *Dinah* from thy Fathers House, and art big with young, and afraid to go home; but fear not, Go and Try; he will not cast you out of Doors, though you come with *Big Bellyes*, he will deal gently with you though with *Young*, And then, It is our Glory to be *Christs Ewes*, and that when a *MAN* is Big with *Young*, and Cryes out *O my Belly, my Belly!* here is a Point of Comfort that Christ is Sweet to such Persons.——Afterwards He cryes out: O Blessed Ewes! O Believing Ewes! And O Believing Bees that suck the Hony of *Sin-Hatred* out of the Wormwood of *Sin-Acted*. *In another place he tells us*, that Christ accounts their very *Stammerings* sweet; *Meih, Meih*, saith the Little One, and the Mother Counts it musick. *Durant's Sips of sweetness upon Isaiah* 40. 11. Reprinted 1662.

(35) I dare speak it as Confidently, as I Believe the Revelation to be Divine Scripture, that what Viol soever is pouring out, the Issue will be, Anti-Christ shall loose, and Christ shall gain. *Marshall to the Commons. June* 15. 1643. P. 45.

(36) Not only is that Covenant which God hath made with us, founded in the Bloud of Christ, but that also which we make with God. *Caryl Oct.* 6. 1643. P. 33.

(37) *B*eloved can ye forget the *Soldiers*? I say, the *Soldiers*, who have spent their *Bloud* for Christ, as Christ did for them, even their own Precious *B*loud in *Gods Cause* at *Newbery*. *Evans to the Earl of Essex at St. Clements. Sept.* 26. 1643.

(38) You

(38) You who sit at the Right hand of the *Lord Jesus* in this Common-wealth, as the Lord Jesus sits at the Right Hand of his Father in that Kingdom which is over all, *&c. Sterry to the Commons. No.* 26. 1645. *Epistle.*

(39) All you that have Contributed to the Parliament, come and take this Sacrament to your Comfort. *Case.*

(40) One *Redman* of *Castle-Dunnington* in *Leicester-shire* in Opposition to the Order of the Church, deliver'd the Sacrament in the Afternoon, in Ale.

Notes upon §. 2.

Toleration will make way for False Christs, *and* False Prophets. (1) *Destroy all Government* (8.) *Introduce Schisms, and Heresies.* (3.4.) *Authorize Mechanicks to Preach* (5.) *Tear the Church to peices.* (6) *Divide us from God.* (7) *Give Encouragement to Blasphemy, Prophaneness and Dissolution of manners.* (8) *And so to the End.*

How can the Dissenters Press for a Toleration *now, after this agreement among themselves, that it must Inevitably draw after it the Ruine, and Confusion, both of Church and State?*

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§. 3. *The Dissenters Harmony among themselves.*

Presbyterian. (1) DOes not the Apostle Prophesy, That *in the last days Perillous Times shall come, for men shall be lovers of themselves, Covetous, Boasters, Proud, Heady, High-minded, having a Form of Godlyness but denying the Power thereof. Ever learning, but never able to come to the Knowledge of the Truth. Yea, such as will not Endure sound Doctrine, but after their own lusts, will heap to themselves Teachers, having itching Ears, turning away their Ears from the Truth*; and will be turned into Fables and Fictions, New lights, and

and Revelations. And are not your thus pretended *New-lights*, the very Perſons; thus delineated, by your own Confeſſions, and practices too, even Murmurers, Complainers, deſirous to walk after your own luſts, and having mens Perſons in admiration for Advantage. Yea, take heed (I ſay) ye be not found to be thoſe *Clouds without water carried about with Windes, and thoſe wandring Stars* which the Apoſtle *Jude* ſpeaks of, which know not when, or where, Immutably, to fix your faith and Judgments: Whereas our *Presbyterians*, and all other True Believers, are allways (1. *Cor.* 15. 58. *Phil.* 1. 27. and *Chap.* 4. 1. &c.) *ſtedfaſt, Unmoveable, ſtanding faſt in the Lord in one ſpirit, and in One mind, ſtriving together for the faith of the Goſpell, and not toſſed to and fro, like Children, carried about with Every Wind of Doctrine by the ſlight of men*, as too many *Sceptical Independents* are, to the Great Obloquy and Scandall of Religion. *Picture of Independency. P.* 9.

Independent (2) *You complain of your Miſery, and Bondage, Sorrows, and Oppreſſions, and Troubles of the Church. What ails you? What Troubles you? Who Oppreſſes you? Where is the leaſt ſhew of Oppreſſion, or Cauſe of Complaint Miniſter'd to you; except it be becauſe you are not ſuffer'd to oppreſs your Brethren? Can you feed upon nothing but Bloud, yea, the Bloud of your Brethren; that though you have every thing elſe, yon ſo complain of ſorrow and Oppreſſion? Is this your ſorrow and Oppreſſion, that you cannot Oppreſs?* Pulpit-Incendiary. 1648. P. 45.

P. (3) Our *Sectaries*, in their Sermons, Prayers, Pamphlets, Diſcourſes, Petitions, all cry out of *Perſecution*, and accuſe the *Orthodox Presbyterians* of *Perſecution*; yea, when for their Seditious, Tumultuous Libellous Scoffing, Wicked Lying, Scandalous Reports, Books and Practices, they have been Queſtioned, there's nothing in their Mouths but *Perſecution*, and of Unheard-of *Proſecution* of the Godly. I am of the mind if any of them ſhould come to be Impriſon'd and Hang'd for Stealing, Killing a Godly Presbyterian, Plotting againſt the Parliament and City, in ſeizing upon their Forts, or ſome Parliament-men; One or other of them would cry out of *Perſecution*. *Edwards Gang.* P. 37.

I. (4) *The way Sirnamed* Presbyterian, *conjures all mens Gifts, Parts and Induſtry, into a Synodical Circle, and ſuffers them only to Dance there.* Jo. Goodwins Theomachia. P. 33.

P. (5)

P. (5) *Independents* are Beaſts, Grolls, Puffoiſts; Wild-Geeſe, a Company of Juglers, ſticklers againſt Parliament and Presbytery; a Generation of cunning Deceivers, and Fighters againſt God, Violaters of all the Laws of God and Nature; the moſt dangerous Sect that ever yet the world Produc'd; a Company of Rats among Joyn'd-ſtools; Deſpiſers of Magiſtracy, a Generation of men not worthy to give guts to a Bear, *Moon-Calves*; All the Independents put together, have not ſo much learning as one of a thouſand other Miniſters. A Wheel-Barrow, (ſuch as they trundle white-wine Vinegar on) fitter for them then a Coach. *Baſtwick Cited by* Burton in his *Brief anſwer.* P. 28.

I. (6) *That Reformation which is forward, Rough, Peremptory, Impatient, Imperious, and will gather where it hath not ſtrewed, and reap where it hath not ſow'd; exact Obedience, and Subjection from thoſe, to whom it hath not Effectually taught, or Perſwaded Obedience, and Subjection; nor ever gave any tolerable account unto truly Conſcientious, and Conſidering, and Diſintereſſed men of any worthyneſs in it, why it ſhould be ſubmitted unto, and cannot be Judg'd* a Reformation according to the word of God. Jo. Goodwins 12 Cautions. P. 5.

P. (7) The *Independents* are Railers, Revilers, Slanderers, Covenant-Breakers with God and man, Ordinary Lyers, Notorious Calumniators and Falſe accuſers (ſuch as in holy Scripture are call'd, *Diaboli, Devils*) Heretiques, open Seducers, and Cauſers of Diviſion, and Offences, contrary unto the Doctrine of Chriſt; ſuch as all Chriſtians have a ſpecial Command to take heed of, and to ſhun; and are prohibited to receive into their Houſes, or bid *God ſpeed*, or ſo much as to *eat* with, they are no Viſible Saints, nor Good Dæmons: and therefore no True Form'd Churches, nor to be Communicated with in Holy things. *Burton*, Cited by *Baſtwick. Independency not Gods Ordinance.* P. 310.

I. (8) *Mr.* John Goodwin *ſays in his* Theomachia; *That the* presbyterian *is a Bloudy, Unpeaceable, and Perſecuting way, a way much Damping and Deading the Flouriſhing Improvements of the Gifts and Graces of the Saints.* Picture of Independency. P. 12.

P. (9) *Independency*, a Seminary of Schiſms, and Dangerous Diviſions in Church and State——A Floud-Gate to let in an Inundation

dation of Hereſyes, Errors, Sects, Libertiniſm, and Lawleſſneſs, without means of Suppreſſing them, when Introduc'd. *Prinn* Cited by *Burton. Vindication of Independency. P.*40, 41. [Phariſaical, Spiritual Pride, Vain-Glory, Singularity, Self-conceitedneſs, of Superlative Holineſs, *Ib.*43.

I. (10) *If* Ephraim *be againſt* Manaſſeh, *is it any ways like but* Manaſſeh *will be againſt* Ephraim ? *And God himſelf, Prophecying of* Iſhmael, *told his mother, that he would be a wild man: and that* his hand ſhould be againſt every man ; aud Every mans hand againſt *him. Undoubtedly that way, whoſe hand ſhall be againſt every way, will find that the hand of every way will be againſt it: and then what manner of Peace can reaſonably be expected under the Predominancy of ſuch a way?* Goodwins Theomachia. *P.* 30.

P. (11) The *Independents* have now the ſword in their hands, and they think their party ſtrong enough to Encounter any adverſe and Oppoſing Party; and they Profeſs they care not how ſoon they come to cutting of throats; and ſpeak of nothing but the ſlaughtering and butchering of the *Presbyterians. Baſtwicks Poſtcript to Burton.*

I. (12) *At the beginning of this Parliament, the whole Kingdom ſided with Both Houſes in the Vindication of their Liberties, and ſo it continued untill ſuch as did overmuch Idolize* Presbytery, *prevail'd for a Bill to Damn Epiſcopacy, Root and Branch, that* Presbitery *might ſucceed it, with it's* Faſcibus, *and* Fuſtibus, *with its* Pontificalibus, *and* Synodalibus, *nothing to be abated which concern'd either Wealth, or Juriſdiction, only an* Epiſcopall Tyranny *to be Exchanged for a* Presbyteriall Slavery. Anſwer to Prinnes 12. Queryes P. 19.

P. (13) With what Faces and Conſciences can ye think to Obtrude your Independent ways and Fancies upon us, *&c. Picture of Independency.* Licenſed by *Cranford.* 1645.

I. (14) *As the* Biſhops *would call men Puritans, and Non-Conformiſts, and ſo Perſecute them ; ſo will the* Presbytery *call men* Schiſmaticks, Heretiques, Antinomians, Separatiſts, *and do the like.* Jo. Goodwins Anſwer to Mr. Prinns Full Reply. P. 15.

P. (15)

P. (15) The Assembly of *Conrenton*, judging the Sect of *Independents* to be not only Prejudicial to the Church of God, in so far, that it endeavours to bring in Confusion, opening a Gate to all kinds of Singularities, and Extravagancies, and taking away all means of any remedy to the Evil, but also most Dangerous to the State; where (if it had place) there might be as many Religions set up, as there be Parishes, or particular Congregations; doth enjoyn to all the Provinces, and particularly to the Maritimes, to take heed that the Evil takes no foot in the Churches of this Kingdom; to the end, that *Peace*, and *Uniformity*, as well in *Religion*, as in *DISCIPLINE*, may be *Inviolably Preserv'd*; and that nothing be brought in amongst us, which may alter in any kind the Service due unto their Majesties. *An Extract of the Act. Dec.* 26. 1644.

I. (16) *The Spirit of the Ten-horned Beast* (*Rev.* 17.) *is now making war with the Lamb*, (*which is likely to be his last War*, Babylons *fall following in the next Chap.*) *and this Spirit warreth under new Colours; not red, but white, whose word is Reformation, and this under a Fair Colour of a* Covenant, *by Virtue whereof, pretending a just Title to the War, he hopes by the help of the Remonstrance, and the Prime Authors thereof, and their Adherents, to enact a New* Bestiall Tyranny, *over Souls, Bodies and Estates, under new Names, and Notions.* Burton's Conformities Deformity. Ep. Ded.

P. (17) The *Independents* worse then *Diotrephes*, or the *Pope*, most *Diabolicall Tyranny*, Lording it over Gods Clergies, Fellows of Goatham College, not knowing their *Primer* in *Politicks*, nor their *Catechisme* in *Divinity*.

I. (18) *The Church of* England *is a True whorish Mother, and they that were of her, were base begotten, and lastardly Children, and she neither is, nor ever was truly married, Joyned, or United unto* Jesus Christ *in that Espousal Band, which his True Churches are, and ought to be, but is one of* Anti-Christs Nationall Whorish Churches, *and Cities spoken of* Revel. 16. 19. &c. *The Church of* England *is* False *and* Anti-Christian; *and as she is a* False *and* Anti-Christian Church, *she shall never make* True Officers *and* Ministers of Jesus Christ — *As* Jannes *and* Jambres, *withstood* Moses, *so do these Men also Resist the* Truth. Lilburn *Cited by* Bastwick.

Indep. *&c.* P. 315. [*Yea, when they write most mildly against the* Presbyterians, *they call them Lyons, Bears, Wolves, Tygers,* Baals Priests, *The Limbs of* Anti-Christ, *the* Anti-Christian Brood, *the* Devils Ministers, Presbyterants. Ibid. P. 316.]

P. (19) The *Independents* are taken up in Biting and Devouring one another; in Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, &c. *Bastwick's Indep. not Gods Ord.* P. 330.

I. (20) *I Challenge our Brother for taking Christs name in vain, when in stead of finding Christ set upon his Throne in their Congregations, we find there no more then an Image, such as* Michal *had made up instead of King* David; *or as those that in Mockery made of Christ a Pageant King, Stripping him, and putting on him a Scarlet Robe, and on his head a Crown of Thorns, and in his hand a Reed; Saluting him with* Hail King of the Jews. Burton *cited by* Bastwick. Independency not Gods Ordinance. P. 312.

P. (21) I here present ye with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and practises of the Sectaries of this Time; *B*roached and Acted within these Four last Years in *England*: And that in your Quarters; and in places under your Government and Power, for which I tremble to think lest the whole Kingdom should be in Gods Black Bill. *Edwards Gangren.* 1646. *Ep. Ded. to the Lords and Commons.*

I (22) *This whole* Postcript (*of* Bastwick) *is a very* Cento, *and* farrago, *or* hodge-podge *of Invectives, Sarcasms, Scurrilous Scoffs, Incendiary Incentives to stir up the State, and all sorts of People, to root out, and cut off all those that are of the* Independent *way, as they call it.* Burtons Brief answer to Bastwick. Postcript.

P. (23) Oh the Faithfullness, Dutifullness, Patience, Long-Suffering, Forbearance of the *Presbyterians*! Their Dutifullness and Patience in waiting upon the Parliament; their Faithfullness in not abating in their zeal and Respects to them; Oh their Love, Kindness and Tenderness to the *Independents*, yea to other Sectaries also, who have had something of Christ, and Grace in them; and have not fal'n into Errors, and Blasphemies, rasing their

their foundations. But now on the *other* hand; the Sectaries, (though a Contemptible number, and not to be named at the ſame time with the *Presbyterians*) have not waited upon the Parliament and Aſſembly, for the Reformation, but Preach'd againſt it, and ſtir'd up the People to Embody themſelves, and to Joyn in Church-Fellowſhip, gathering Churches, ſetting up *Independent* Government; Re-baptizing; and *D*ipping many hundreds, &c. *Edwards Diſcovery, P.*51.

I. (24) *Such an Oracle of Infallibility, and ſuch a Supremacy as no* True-bred-Engliſh-Chriſtian *can Interpret for other then A*nti-Chriſtian Tyranny; *And all under the name of a* Chriſtian-Presbyterian Church-Government. Burtons Conformities Deformity. P. 21.

P. (25) *A*mbitious, Proud, Covetous men——Libertines and Looſe Perſons, who have a Deſire to live in Pleaſures and Enjoy their Luſt, and to be under no Government, they are Fierce and Earneſt for *Independency*, and againſt *Presbytery*. All wanton-witted, Unſtable, Erroneous Spirits of all Sorts; all Heretiques, and Sectaries, Strike in with *Independency*, and Plead they are *Independents*. *Edwards Further Diſcovery*. P. 185.

I. (26) *Their Ordinary Councells* (*the* Presbyterians) *drive at two Main things* (*yet both reduc'd to One Head, to wit,* Tyranny) *The one,* Tyranny *over our* Bodies, Eſtates, Free-holds, Liberties, Laws, *and B*irthrights *of all* Engliſh Free-born Subjects: *The other,* Tyranny *over our* Souls, *and* Conſciences. *Burtons Conformities Deformity. Ep. Ded.* 1646.

P. (27) *Independents* are moſt *Obſtinate Rebells*, both in *Opinion*, and *Practiſe*; and Perfidious Violators of ſuch a Main and Principal Foundation, as will Inevitably Ruinate all other Fundamentals of True Religion, if allow'd unto them. *Colemanſtreet Conclave Viſited. Pref.* 1648. [I ſay and hold that all ſorts of *Independents* among us, (Separating themſelves into their Private Conventicles, and Unwarranted Church-way, as they call it, againſt all *A*uthority and Power of the King and Parliament, the Unqueſtionable Sovereign and Supreme Magiſtracy, ordain'd by God himſelf; and in reſiſting whoſe ordinance, they apparently oppoſe and reſiſt, even the Lord God of Heaven Himſelf; are not by any means to

be admitted or permitted amongſt us, neither is their Separation, or Diviſion from us, to be ſo Extenuated or ſo aimed by us, as to give any the leaſt allowance to them. *Ibid.*]

I. (28) *Is* Presbytery, *becauſe* Parochial, Claſſical, Provincial, *leſs* Tyrannical, *then* Epiſcopacy, *becauſe many Rule in that, and in this but One? Or rather not more Tyrannical, becauſe One Tyrant is not ſo much as many together?* Evil *in a* Community, *is ſtronger, and more diffuſive then in* Unity. Saltmarſh's Anſwer to Ley. 1646. *P.* 5.

P. (29) *Korah, Dathan,* and *Abiram* roſe up againſt *Moſes* and *Aaron*, as our *Independents* do now adays, againſt the moſt Juſt and Righteous Authority of Parliaments, and their Power; in conſtituting under them for their aſſiſtance, in matters of Religion, the *Synods*, or *Aſſembly of Divines* at *Weſtminſter*, Even as the Lord appointed and conſtituted *Aaron* under *Moſes* in Holy things. *Coleman-ſtreet Conclave, Parallell to the Reader.* 1648.

I. (30) *The Idolatrous Heathen, ſought to maintain their Idolatrous Religions by the ſame Stratagems, Methods, and Ways, which* the Ordinance for the Preventing of the growing, and ſpreading of Hereſies, *propoſeth for maintaining the Religion of Chriſt.* Modeſt and Humble Queries Printed, London. 1646. p. 2.

P. (31) The Apoſtles, in many Places of their Writings, ſpeaking of Heretiques, and falſe Teachers in their times, and Prophelying of thoſe in after times, both the *Popiſh* Faction, and the *Sectarian*, ſpeak of them as Apoſtates, Antichriſts, Falſe Prophets, Seducers, Deceivers, Idolaters, Blaſphemers, and their Doctrines, and ways, as Apoſtacy, Idolatry, Blaſphemy, worſhipping of Devils, Seducing, and ſuch like. *Edwards againſt Toleration.* 1647. P. 185.

I. (32) In the Latter days, Falſe Chriſts and Falſe Prophets ſhall ariſe, ſaying, Loe! *Here is Chriſt, Or Loe! there he is*, &c.—— Wherfore if they ſhall ſay unto you, (*ſee here how our Saviour Ingeminates the Caution as a thing of Serious Conſideration,*) Behold he is in the Deſert; Go not forth; Behold he is in the Secret Cham-

Chambers; (*Mark her else how near our Saviour comes to our Sectaries Practices, and* Rebellious Church-ways, *as they call them, now adays: Or he is in* Shops, Barns, *and such like* Private Conventicles.) Believe it not. Colemanstreet Conclave Visited. *P.* 1. 1648.

P. (33) The Congregationall men swore to Endeavour *Uniformity*; and yet practice this day, *Multiformity* of Religions, & have put to the sale the Bloud of many Gallant men in *Scotland*, that so they may buy with their lives, *Cursed Liberty of Conscience*. But will it not be bitterness in the End? *Rutherfords Free Disputation.* 1649. P. 256. [We know no service to the State done by these men, but that they set up with the sword, all the *Blasphemous* and Hereticall Sects and Religions, that *Tho. Muncer*, or *John of Leyden* fancy'd contrary to the Oath of God. *Ib.* 259.]

I. (34) *Was there ever any thing done in the Bishops time, or any thing attempted to be done by this Generation of men, in the day of their Greatest Interest and Power in the Kingdom; of that Bloudy Consequence to those Godly Persons, Ministers, or others, whom they most hated, and sought to crush as this Ord'nance,* (to Prevent the Growing and spreading of Heresies, &c.) *if once Establish'd, is like to be to far greater numbers, of truly Pious and Conscientious Men.* Some Modest and Humble Queries. P. 7.

Notes upon §.3.

I Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Consideration of any Indifferent Reader. These are the People that assume to themselves the Title *of the* Kings best Subjects, *and the* Church of Englands True-Protestants; *when yet at the same time, they do with their own Lips, and Pens, declare themselves the Implacable Enemies of* Order, *and of* One another. *They call for* Indulgence contrary to Law, *from those whom they themselves destroy'd for Living and Acting* according *to the Law; and to whom* (*so far from* Mercy) *they never shew'd so much as* Humanity, *or* Common Pity. *They demand a* Comprehension *with that Church, which they do Joyntly pronounce to be* Anti-Christian. *They*

make

make use of Religion, *and* Tenderness of Conscience, *as their Plea for a* Common Union *with the Church*: *and yet what is it, but the* same Pretense *of* Religion *and* Conscience, *that Causes all those Mortal Feuds among* themselves? *What* Religion *can be expected from men of these* Outragious Principles? *What* Peace *with so many Implacable* Antipathies, *and* Oppositions? *What* Truth, *from such a* Medly *of Pernitious* Errors? *and what* Trust *can be given to those, that never kept Faith either with God or Man*? *Nor ever* agree'd, *but in order to the Ruine and Confusion of the State*? *Would they be* United? *ye see 'tis* Dangerous *and* Impossible. Dangerous *in respect of the* Publique; *and* Impossible *among* Themselves; *for they make it no less then Matter of* Damnation, *to* Suffer one Another. *Now according to these* Practices, *and* Positions, *let the world Judge of the* Design.

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§.4. *The Dissenters Behaviour toward the Government; and first, the Clergy.*

(1) PErnicious Deceivers, Presumptuous Shepherds, *Baalamites*, Blazing-Stars, Glosing Hypocrites with God, Fasting-Pharisaicall Preachers, Miserable Guides, Counterfeit-False Prophets, Sycophants, Trencher-Priests, Conscience-Brokers, Dangerous and Pestilent Seducers, Sectary-Precise Preachers, Trecherous Watchmen, Sworn Soldiers of Anti-Christ, *&c. Barrow and Greenwood.* Cited in *Bancrofts Survey of Holy Discipline.* P.355.

(2) This new Parcell of *Mockery*, and *Jesuited Popery*, as bad as any in the *Mass-book* [i. e. *A Collection of Prayers and Thanksgivings used in his Majesties Chappel*, &c. *and publish'd by his Majesties Command.* 1644.]

(3) Croaking Frogs *Clergy*) that crept into the Kings Chambers, who are known by the Gutter whence they came, out of the Dragon, out of the mouth of the Beast and the False Prophet. They are the Spirits of Devils, who go forth unto the Kings of the Earth to gather them to Battle, *&c.* The Frogs Heads are like their Caps [*Quadrata Ranarum Capita.*] Here is work for the Parliament,

Parliament, that the King may have no more Croakers in his Chambers. *Wilſon to the Commons, Sep.* 1642.

(4) A Stinking Heap of Atheiſticall and Roman-Rubbiſh, a Rotten Rabble of *S*landerous Prieſts and Spurious Baſtard ſons of *Belial,* who by their Affected Ignorance, and Lazineſs, their Falſe Doctrines, and Idolatrous & *S*uperſtitious Practiſes, in Gods worſhip; by their moſt Abominable Evil Lives and Converſations, had, like *Hophni* and *Phinehas*, made the Lords Ordinances to be even abhorr'd by the People. *Vicars Jehovæ Jireh.* P. 88. 1644.

(5) Who among us 7. years ago Imagin'd that this Land ſhould be healed of the two Great *Plague-Sores* of this Land; viz. The *Common-Pruyer Book* and *Epiſcopacy*; of the leſſer Scabs, of *Deans*, and *Prebends*, *Chancellors*, *Arch-Deacons*, *Queriſters*, *Promoters*, &c. Together with the Spiritual Courts, and all the Trumpery of their Superſtitious Ceremonies. *Loves Sermon. at Uxbridge Jan.* 30. 1944. P 29.

(6) If Juſtice be at a ſtand, and cannot take hold of Living Delinquents, to keep the *A*x from ruſt, Let Juſtice be Executed upon Liveleſs Delinquents. *A*re there no *A*ltars, no *H*igh-Places, no Crucifixes? *&c. Greenhill to the Commons. Ap.* 26. 1643. P. 37.

(7) Throw away the Rubbiſh, out with the Lords Enemies, and the Lands; Vex the *Midianites*; Aboliſh the *Amalekites*, elſe they will vex you with their Wiles, as they have done heretofore. Let *Popery* find no favour, becauſe it is *Treaſonable*; *Prelacy* as little, becauſe it is *Tyrannicall*: but Eſtabliſh God, his Truth, and ways. *Coleman to the Commons. Au.* 30. 1643. *P.*64.

(8) God was weary of our New-Moons and Sabbaths, and the Calling of our Aſſemblies! He could not ſmell in our Common Feaſts; our Sacrifices were an Abomination to him, through the Noiſomneſs of thoſe Corrnptions which *Hophni* and *Phinehas* (Superſtitious and wicked men in the Prieſthood) mingled with them. *Strickland No.* 1944. P. 33.

(9) The Hierarchy is become a Fretting *Gaugreen*, and Spreding Leproſy, an Inſupportable Tyraany; Up with it, Up with it

it to the Bottom, Root and Branch, Hip and Thigh; Destroy these *Amalekites*, and let there Place be no more found. *Coleman to the Par. Au.* 30. 1643. P. 39.

(10) Our Cathedralls are in a Great part of late become the Nest of Idle Drones, and the Roosting Place of Superstitious Formalities. *Coleman to the Commons Au.* 30. 1643. *P.* 39,

(11) How was this Honourable and Famous City of *London* furnish'd? Even just as *Jeroboam* furnish'd *Bethel*, with the Idlest, the most Superstitious of all the rest. *Id. Ibid.*

(12) An *Ungodly Generation that weep with a Loud Voice, and Complain their Gods are gone*; their *God Episcopacy*, their *God Liturgy*, the *Organ*, and the *Surplice*, the *Cross*, &c. *Stanton to the Commons Ap.* 24. 1644. *Epistle.*

(13) Our Religion and Liberties are setled by the Laws of the *Land*, not so *Israels* in *Egypt*. And therfore the Anti-Christian Party, in their attempts to wrest them from us, are more Unjust and cruell, then of Old was *Egypt. Ibid. P.* 5.

(14) How many Dumb Devils are now casting out of many Parishes in the *Land*? *Bond to the Commons, Mar.* 27. 1644. P. 44.

(15) What had we got if the Prelaticall *Party* had been set up? What could we have Expected from them, but superstitions, Innovations, Illegalities, Bondage of our Estates, *I*iberties and Consciences? *Burroughs to the Commons. Sep.* 7. 1641. *P.* 40.

(16) I profess that I cannot Expect a Complete deliverance from these and other like Oppressions, but by the Extirpation of the Frame [of *Prelatical Government*] *Ash to the Commons. Mar.* 30. 1642. P. 61.

(17) *The Violence that is done to me, and my Flesh, be upon thee* O Papacy, shall the Inhabitants of *Ireland* say: And *my Bloud upon Thee O* Prelacy, shall *England* say. *Newcomen to the Commons, Nov.* 5. 1642. *P.* 38.

(18)

(18) Prophane Sons of *Belial*, (the Clergy) who like *Ely's* Sons made the People *Abhor the Offering of the Lord. Love, Jan.* 30. 1644. *P.* 18. The two *Plague-Sores, Epiſcopacy, & Common-Prayer-Book.* P. 22. *Epiſcopacy, Jure Diabolico.* P. 28.

(19) The Church Committed to Perſons Illiterate and Inſufficient; Dumb Dogs——Men ſwallowed up with wine and ſtrong Drink, whoſe Tables are full of Vomit and Filthyneſs, Whoremongers and Adulterers, who as fed Horſes neigh after their Neighbours wives——Prieſts of *Baal, Bacchus*, and *Priapus*, Sons of *Belial* &c. *Whites firſt Century. Epiſtle to the Reader.*

(20) Of all the Nations that have Renounc'd the Whore of *Rome*, there is none in the world ſo far out of Square as *England*, in retaining the *Popiſh Hierarchy. Epiſt. before the Demonſt.*

(21) The *Engliſh Prelacy* is the Product of proud Ambition, and Arrogancy, and Contrary to the Expreſs Command of Chriſt. *Baxters* 5. *Diſputations* P. 45.

(22) *Biſhops* are Thorns and Thiſtles, and the Military Inſtruments of the Devil. *Baxters Concord.* P. 122.

(23) *Prelacy* is a Government which Gratifieth the Devil and wicked men. 5 *Diſputations.* P. 36. Contrary to the word of God, and Apoſtolical Inſtitution. *Ibid.* P. 51. Againſt the will of Chriſt, and the wellfare of the Churches. *Ibid. Pref.* 16.

(24) Your Churches bear with Drunkards, Whoremongers, Railers, Open Scorners at Godlyneſs, 5 *Diſputations P.* 37. The moſt Ungodly of the Land are the forwardeſt for your ways. You may have almoſt all the Drunkards, Blaſphemers, and Ignorant haters of Godlineſs in the Country to Vote for ye. 5. *Diſp. Pref. P.* 17. to the Adherers to Prelacy.

(25) What is this *Prelacy*? A mere *Anti-Chriſtian Encroachment* upon the Inheritance of Chriſt. *D. Owen. Thanksgiving Sermon Oct.* 24. 1651. P. 5.

(26) They (*the Epiſcopal Clergy*) are as zealous for Croſſes and Surplices, Proceſſions, and Perambulations, reading a Goſpel at a Croſs-way, the Obſervation of Holy days, the Repeating of the Litany, or the like Forms in the *Common Prayer*, the Bow-

ing at the Name of the word *Jesus*, (while they Reject his Worship) the Receiving of the Sacrament, when they have no Right to it, and that upon their Knees, as if they were more Reverent and Devout then the true Laborious Servants of Christ; with a Multitude of things which are only the Traditions of their Fathers; I say they are as zealous for these, as if Eternal Life Consisted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God Commands them, there they are as backward to it; yea as much against it, as if they were the Commands of the Devil himself. And for the Discipline of Christ, though all parts of the world have much opposed it, yet where hath it been so fiercely and Powerfully resisted? The Lord Grant that this Harden'd, willfull, Malitious Nation fall not under that Heavy Doom *Luke*. 19. 27. *But those mine Enemies which would not that I should reign over them, bring them hither and Slay them before me.* Baxters Saints Rest. Part 3. P. 91.

(27) If the Parliament should hereafter see a Convenience in *Prelacy* for this Kingdom, were not this Oath then Prejudicial either to the Parliaments Liberty or the Kingdoms felicity? This Objection Supposes that the most Wicked Anti-Christian Government may be a Lawfull Government in Point of Conscience. *Coleman at St. Margarets Westminster upon Entring into the Covenant Sep.* 29. 1643. P. 37.

(28) Who cannot witness the Superstitious abuse of *Englands Liturgy*? *Superstitious*, say I? nay, *Idolatrous*; What was by the *Smectymnuan Episcopo-Mastix* alledg'd of the Liturgy twenty year ago, I doubt is verify'd of it still. *Jerubaal Ridivivus P* 22. 1663.

(29) The Church of *England* Evidently Declare themselves Limbs of *Anti-Christ*; Therefore there is no Communion to be kept with such in their Publique worship. *Vindiciæ Cultus Evangelici*. 1668. P. 39.

(30) The Ministry of the Church of *England* is False, Superstitious, and Idolatrous; therefore it is Unlawfull for the People of God to Joyn in it. *Ibid.* P. 42. [The Persons Performing the Publique worship in the Church of *England*, are no Officers appointed by

by Chriſt; but an *Anti-Chriſtian Miniſtry*, ſuch as Deſign'd the Ruine of Godlyneſs, and Idolaters. *Ibid.*]

(31) I mean to make the Godly Reader ſee the diſtreſs and Danger we were Plunged in by the Nefarious Plots of *Jeſuiticall Prieſts* and *Perfidious Prelates*; for I may moſt Juſtly link them together, like *Simeon* and *Levi*, brothers in Iniquity, Combining, and Complotting to reduce us to the accurſed *Romiſh Religion. Vicars. Jehovah Jireh.* P. 6.

(32) How comes it to paſs, that in *England* there is ſuch Encreaſe of Popery, *Superſtition*, *Arminianiſm*, and Prophaneneſs, more then in other Reformed Churches? Doth not the Root of theſe Diſorders proceed from the Biſhops, and their Adherents, being forced to hold Correſpondency with *Rome*, to uphold their Greatneſs, and their Courts and Canons, wherein they Symbolize with *Rome?* and whether it be not to be feared, that they will rather conſent to the bringing in of Popery, for the Upholding of their Dignities, then part with their Dignities for the Upholding of Religion? *Smectymnuus* P. 66.

(33) The Prelates Late Canons and Oath purpoſely contrived for the perpetuating of their Hierarchy, and their other Treacherous Endeavours againſt the State, joyning with the Papiſts, and with them labouring to bring all into Confuſion, hath helped thus far toward the taking them away Root and Branch. *Mars ſhall to the Commons, June* 15. 1643. *P.* 19. [The Roman Emperors waſted the Saints in ſeveral *Perſecutions*; but all theſe were nothing in Compariſon of this Deſtroyer, all their loins not ſo heavy as the little finger of *Anti-Chriſt. Ibid. P.* 25.]

(34) We may anſwer all Queries about the Reign of Chriſt thus, the Blind begin to have their Eyes Unſeal'd, the Lame do walk at Liberty, Proud ones are abas'd, the Mighty ones are put from their Seats, Errors Diſcountenanc'd, Truths Enquir'd after, Ceremonyes and Superſtitions are caſt out, Monuments of Popery and Paganiſm caſt down. *Caryl to the Commons April.* 23. 1644. *P.* 35.

(35) Never were there Groſſer Idols in *Rome* then thoſe things, as they were uſed by ſome, and what is abus'd by Superſtition;

ought not to be retain'd. *Sedgwick. Jan.* 6. 1643. P. 33.

(36) Such a Generation of men there were amongst us that by Complyances with Idols and Idolatry went about to Drive God away, and what Consistence can there be between the *Ark* and *Dagon*, between God and Idols. *Strickland, No.* 5. 1644. P. 32.

(37) 'Tis now more then manifest that *Rome* and Hell had long since taken Councell; by working to Extirpate all Protestant Religion; as for Dissolving our Laws, the Introducing Arbitrary Government, it was but a design on the by to Cajole, and Hire the Court to their Party. *Ward, Deut.* 33. 16. P. 16.

(38) *Israel* will not be cured without a Full and Total Extirpation o all the accursed things and Persons also. *Fair-Cloth on Josh.* 7. 25. *P.* 25.

(39) These Ecclesiasticall Offices, Ceremonies, and Discipline, are set up by the *Pope*, and are an Appendix or Tayl of Anti-Christ. D. *Holmes on* 2 *Pet.* 3. *v.*13. 1641. *P.*33.

(40) They are Butchers and Horse-Leeches; These Dragons Tyranny, and Bloud-Thirsty Proceedings are Inexcusable. *Hayany. P.* 28. *and Martins Protestat.*

(41) Episcopacy must not be Moderated nor Reserved; but presently and wholly taken away. *Answer to London-Petition*, fol. 33.

(42) The Church Ministry, and worship in *England*, are all Anti-Christian, from which, all Gods People are in Duty and Conscience bound to separate themselves. *Eight Propositions.*

(43) The Bishops must be utterly Extirpated, no less then the *Romans* Rooted out the very name of *Tarquins*, for the Tyranny they had Exercis'd: A Wind to Fan or Cleanse will not serve their turn; but it must be a Full mighty Wind to root up, and carry away the very foundation of their being. *Sions Plea, and Christ on his Throne.*

(44) Strike

(44) Strike neither at great nor *Small*; but at these Troubles of *Israel*. Smite that *Hazael* in the Fifth Rib; yea, if Father or Mother stand in the way, away with them, Down with the Colours of the Dragon, Advance the Standard of Christ. *Sions Plea. P.* 240. and 200.

Notes upon §. 4.

YOu *have here the Spirit of the* Godly Party, *and the* False-True-Protestants, *set forth in their own words: and in such Terms too, as* Pagarism *it self would Blush at. There never was any Design Manag'd with so little regard to the Rules of* Government, *or the Measures of* Charity; Truth, Good Manners; *or (in One word) of* Humane *Society. Never any* Order *of Men certainly, Never any* Constitution, *treated at that Scurrilous, Barbarous, Scandalous, and Malicious Rate. And yet all this while, these Sanguinary, and Violent Incendiaries are Juggled, and Impos'd upon the Multitude, as the only Men to Reform our Manners, and Advance the Purity of the Gospel. Let but the Reader now Compare this* Ribaldry *with the Language of the* Holy Ghost; *This* Reviling of Dignities *with the* Practices, *and* Precepts *of* Christ *and his* Apostles; *This Uncharitable* Censoriousness, *with that Caution of our Saviours,* Judge not, that ye be not Judged; *This Cruelty of* Rigour, *and* Persecution *with the Dictate of* Christian forbearance; *The* ways and Consciences *of our* New-Gospel Professors *with those of* former *times; and He will easily resolve himself whether these Methods, and Motions be from* Heaven, *or* Hell; *and how far, even in the point of* ordinary Prudence, *as well as of* Christian Piety, *we may safely deliver our selves up to the Conduct of these* Guides; *whose* Example, *as well as* Doctrine *runs directly* counter *to that which has been transmitted unto us by our Saviour* Jesus Christ. *It will not need any* Artifice, *or* Flourish *to render these Impious Extravagances odious to any man that shall duly Consider them; for they carry their* Shame, *and their* Condemnation *in their* Foreheads.

§. 5. *The Dissenters Behaviour toward the Civil Government.*

(1) WHat *Junto's* of Hell have been found out? what Plots Discover'd; what Cabinets of Letters *Detected*; what Actions *Described*; what Hearts anatomiz'd? Popery, Prerogative, Protestations, Plotters, Prelates, all come to light, and found *Desperate*, and Devilish. *Lightfoot to the Commons. Aug.* 26. 1645. P. 17.

(2) The Same Spirit that Actuated *Cain* to Kill his Brother *Abel*; Actuated the *Pharisees* to kill the *Servants*, the *Sons* of *God*; the same hath Actuated these men to kill the *Saints*. They all walk by the same Bloudy Principles: They have the same Enraged Spirit: with the same Hellish Rage; Rage which reacheth up to Heaven, by which they have shed *any* of the Bloud of the Saints, they would have shed *all*; If all the Bloud that was shed from *Abel* to this time, did run in the Veins of any one Child of God, they would open that Vein, and let out that Bloud, and Spill it as water upon the Ground. *Caligula's* Bloudy wish is in all their Hearts; *Oh that all the Saints and Servants of God had but one Head, that with One Blow I might strike it off. Heyrick to the Commons, May.* 27. 1646. *P.* 23.

(3) What shall we think of that *Legion* (*of Devils*, I had almost call'd them) who now possess the Land; and after the manner of *Devils indeed*, seek all to rent and tear it in pieces? I mean that *Colluvies*, that heap, or gathering together of the Scum and Dross, and Garbage of the Land; That most accursed Confederacy, made up of *Gebal* and *Ammon*, and *Amalek*, *Philistins*, with the Inhabitants of *Tyre*, of *Jesuits*, and *Papists*, and *Atheists*, of Schismaticall and Infamous Persons in all kinds; with that Bloudy and Butcherly Generation, commonly known by the name of *Cavaliers*. *Jo. Goodwins Anti-Cavalierism. P.* 2.

(4) *Qu.*

(4) *Qu. What is your Name ? An.* Cavalier. *Qu.* Who gave you that name ? *An.* My Seducers and deceivers in my Innocency, wherein I was made a Member of the Church of *Reme*, and conſequently a Limb of *Anti-Chriſt*, an Enemy to all Godlineſs, a Child of the *Devil*, and an Inheritor of the *Kingdom of Darkneſs*, amongſt the Infernall Spirits that Rule in the air of this Terreſtriall Globe. *Watſons Cavaliers Catechiſm.* 1643. *P.* 25.

(5) To Call a man *Defender of the Faith*, who is a *Perſecutor* of it: o call a Prophane Tyrant, *Gracious*; O what Abominable Falſity and Flattery is this ? To call Wicked, Perjur'd, Prophane *Lukes*, or Bloudy-minded *Popiſh Arch-Biſhops*, your *Grace*; what is it leſs then *Blaſphemy*? it were Fitter to call them your *Vice*, then your *Grace*. *Mene Tekel*, P.60.

(6) There is very little Difference between *Devils* and *Wicked men*. I may ſay without breach of Charity, *Devils Incarnate* are made Subject this day; and their Subjection's the Subject of this days rejoycing. *Caryl on Luke* 10. 20. P. 22.

(7) This is the Curſe of God on that Party; Notwithſtanding God ſets himſelf againſt them, yet they will not come in and Repent, for God takes no pleaſure in them to give them Repentance. *Butroughs on Iſay* 66. 10. P. 58. 59.

(8) If the Retinue of *Jim* and *Ojim* about his Majeſties Perſon, Thoſe *Hairy Apoſtates* from Humanity it ſelf, be in the Biſhops Judgment, the ſervice of God; well may he ſay that *the King ſuffers for the Protection of the Service of God*. Or if the Ruine or Deſtruction of the *Lamb* by thoſe walking Sacks of Bloud, the *Cavaliers*, be the *Preſervation of our Laws from Corrupt Interpretation*, It is ſomewhat a Tolerable Conjecture to think the King may ſuffer by it. *Os Oſſorianum. Jo. Goodwin.* P. 21.

(9) The *Cavaliers Catechiſm*: Or the *Reformed Proteſtant*, Catechiſing the *Anti-Chriſtian Papiſts*, *Malignants*, *Incendiaries*, and other ill-Affected Perſons under the name of *CAVALIERS*.

(10) I went (saith he [*The King*] of his going to the House of Commons) attended with some Gentlemen; Gentlemen indeed; the ragged Infantry of Stews and Brothels; the Spawn and Shipwrack of Taverns and Dicing-Houses. *Iconoclastes. P.* 25.

A Prayer for the Preservation of his Majesties Person, &c.

Priest.	Right Responds.
(11) O Lord Guard the Person of thy Servant the King.	*From* Jesuites, Papists, Irish Rebels, *and* Evil Councellors *about him.*
People.	Resp.
Who putteth his Trust in thee.	*Not we hope in the Arm of Flesh, as* Cavaliers, Delinquents, *and such Enemies to the Kingdom.*
Priest.	Resp.
Send him and his Armies help from thy holy Place.	*Not from* Denmark, Belgia, France, Spain, *and* Ireland.
People.	Resp.
And evermore mightily defend them.	*From the Insinuations of Incendiaries & other Promoters of this War.*
Priest.	Resp.
Confound the Designs of all those that are risen up against him.	*To withdraw him from his Parliament, and the Protection of his best Subjects.*
People.	Resp.
And let not their Rebellious Wickedness approach near to hurt him.	*Nor any more to Rob, Spoil, and Kill the Poor People of this Nation.*
Priest.	Resp.
Oh Lord hear our Prayer.	*That our King may speedily return home from destructive Misleaders.*
People.	Resp.
And let our Cry come unto thee.	*And the Cry of thy Peoples blood, in* Ireland, *and* England.

Cavaliers New Common-Prayer-Book Unclasp'd. P. 3.

(12) The Woful Miſcarriages of the King himſelf, which we cannot but acknowledg to be many and very Great in his Government, that have Coſt the Three Kingdoms ſo Dear, and caſt him down from his Excellency into a Horrid Pit of Miſery, almoſt beyond Example, *&c. Vindication of the* 59 London *Miniſters*, P. *6. 7.*

(13) The Kings Letter, full indeed of much Evil, and Demonſtration of no Change of Heart, from his former Bloody, Cruel and Unkingly Practices, of the Ruin of himſelf and his Kingdom, as much as in him lay. *Vicars Chron.* P. 43.

(14) All Good Conſciences ſhall Condemn that Courſe: It ſhall be Eaſier for *Sodom* and *Gomorrah* in the day of Judgment, than for ſuch a Court. *Admonition to the Parliament.* P. 3.

Notes on §. 5.

THis Section is of the ſame Spirit with the former, and only a Malevolent Continuation of the ſame deſign, for the overturning of the Government, by rendring the King, his Majeſties Miniſters, and his Friends, and the whole Frame of the Civil State, Deſpicable, and as Odious as the other did the Biſhops and the Clergy. What a Rabble of Bug-words have we here hudled together in the First Paragraph? (Num. 1) *What a Diabolical, and Uncharitable Judgment pronounc'd upon the whole Party of the King?* (2 and 3) *What an irreverent Mockery upon the* Catechiſm *of the Church?* (4) *What can be more Inſolent toward the Perſon of our Sovereign?* (5) *How Rude, and how Un-Chriſtian is the Character pronounc'd upon the Cavaliers?* (From 6 to 11.) *And then ſee the Turning of his late Majeſties* Devotions, *in his diſtreſs, into* Droll *and* Buffon. (11) *The lewd Reproaches caſt upon That Pious Prince in the depth of his Afflictions, by the* London Miniſters, *even in their Pretended Service to him:* (12) *The Clamorous Outrage of* Vicars's *Revilings:* (13) *And the* Parliament *as ill treated by Others of the ſame Stamp, as theſe People treated the* King.

§. 6. *The* Presbyterians *Opinion of the* Covenant.

(1) THE *Covenant* was the Parliaments Sword and Buckler; for when the Cavaliers ſhall ſee ye come Armed with the *Covenant*, they will *Run*, *Run*, *Run* from the Preſence of the Lord of Hoſts. *Colemans Exhortation-Sermon to the Commons.*

(2) As God did ſwear for the Salvation of Men, and of Kingdoms; ſo Kingdoms muſt now Swear for the Preſervation and Salvation of Kingdoms, to Eſtabliſh our Saviour *Jeſus Chriſt* in *England*. Nye *upon the Covenant.*

(3) We Know (O Lord) that *Abraham* made a *Covenant*; and *Moſes* and *David* made a *Covenant*, and our *Saviour* made a *Covenant*; but *Thy* PARLIAMENTS *Covenant* is the Greateſt of *All Covenants*. *A Lay-Preacher at* Banbury *in his Prayer.*

(4) Look upon your *Covenant*, I beſeech ye, and do Juſtice upon *Delinquents* Impartially, and without Reſpect of Perſons. Palmer *to the Commons*, *Aug.* 13. 1644. P. 48.

(5) None but an Atheiſt, Papiſt, Oppreſſor, Rebel, or the Guilty Deſperate Cavaliers, and Light and Empty men can Refuſe the *Covenant*. *Coleman*, Sep. 27. 1643. P. 23.

(6) This Deſpiſed *Covenant* ſhall Ruin Malignants, Sectaries and Atheiſts: Yet a little while, and behold he cometh, and walketh in the greatneſs of his ſtrength, and his Garments Dyed with Blood. Oh for the Sad and Terrible day of the Lord upon *England*; their Ships of *Tharſhiſh*; their Fenced Cities, *&c.* Becauſe of a *Broken Covenant*. *Rutherfords Letters.* P. 555.

(7) I think it my laſt Duty to Enter a Proteſtation in Heaven, before the Righteous Judge, againſt the Practical and Legal Breach of *Covenant*, and All Oaths Impos'd on the Conſciences of the Lords People, and All Popiſh, Superſtitious Mandates of men. *Ruth. Lett.* P. 575.

(8) In

(8) In the *League* and *Covenant*, that have been ſo Solemnly and Publiquely Sworn, and Renewed by this Kingdom, the Duty of Defending, and Preſerving the Kings Majeſties Perſon, and Authority, is Joyned with, and *Subordinate* to the Duty of *Preſerving and Defending the True Religion and Liberties of the Kingdoms*. Gilleſpy's *Uſeful Caſes of Conſcience*. P. 55, 56.

(9) Look upon the *Covenant* to which we have Lift up our Hands. I Tremble when I read it. We *Covenanted*, not only againſt *Prelacy*, but *Popery*; not only *Hierarchy*, but *Hereſie*; not only *Sin* but *Schiſm*. Watſon *to the Commons*. Decemb. 27. 1649.

(10) Will not theſe Abjurers of the *Covenant*, of All others, be the very Chief of Sinners, whilſt they become Guilty of no leſs then the very Sin againſt the *Holy Ghoſt*? Or at leaſt border as near to it as poſſibly may be? *O amazing Vengeance!* Oh moſt dreadful of all *Judicial* Strokes that can fall upon the *Reprobate* minds of men! May not the *diſmal Doom* of *Francis Spira* be here remembred? and *Solomons Backſlider in Heart, who ſhall be fill'd with his own ways?* Prov. 14. 14. Though to commit Murther upon the High-way, and to do it *deliberately*, and in *cool* blood too, be a *moſt horrid* Crime againſt the *very Light* of Nature, and againſt the ſecond Table; yet how ſhort doth it come of *This*; the higheſt of all Crimes imaginable? A Crime that murthers *Conſcience!* that murthers *Souls!* that murthers *Religion* it ſelf! a Crime againſt the *Firſt Table!* moſt immediately againſt the Sovereign *God!* and the greateſt of that nature, that men can be guilty of. *Three Mens Speeches*. P. 6.

(11) Q. Whether ſeeing the *Covenant* was made to God Almighty, All Perſons by the *Covenant* were not bound to bring Delinquents to Puniſhment? And whether the Long Parliament did not Declare the Late King to be a Delinquent, let God and the World judge? The *Valley of Achor*, 1660. Q. 16.

(12) I do Solemnly declare, as a dying man, who dare not diſſemble; that as I thought, and ſtill aver that the Erecting of this *Abjured Prelacy* is the Cauſe of much of the Sin in the Land, and of all the Sufferings of the Lords People; So I had no worſe Deſign, then the Reſtoring of the work of Reformation according to the *Covenant*, and more Particularly, the Extirpation of *Prelacy*, &c. *Naphtali. The Teſtimony of* Alexander Robertſon, *P.* 229.

(13) Oh might this Privilege be offered to the Apoſtate Angels, which kept not the *Covenant* of their Creation, nor conſequently their Firſt Eſtate, and to the reſt of the Damned Souls in Hell? Would God ſend an Angel from Heaven to Preach unto them a *Second Covenant*, upon the laying hold whereon, and cloſing wherewith, they might be receiv'd into Grace and Favour: How would thoſe poor Damned Spirits beſtir themſelves? What Rattling of their Red hot Chains? What ſhaking of their Fiery Locks? In a word; What an uproar of Joy would there be in *Hell*, upon ſuch Glad Tydings? Caſe's *Quarrel of the Covenant.* Dec. 1643. *P.* 60.

(14) There is much Sin in making a *Covenant* on ſinful Grounds, and there is more Sin in keeping it; but when the Preſervation of *True Religion*, and the Vindication of *Juſt Liberties*, meet in the Ground-work, ye may *Swear*, and not *Repent*; yea, if you Swear, you muſt *not* Repent. Caryl, *Oct.* 6. 1643. P. 18.

(15) Let them firſt ſhave their Heads, and pare their Nails, as the ſtrange Virgin of Old was commanded to do, and ſo let them enter into that Sacred and Dreadful *Covenant*. Bond *to the Commons on* Iſa. 25. 9. *Oct.* 8. 1645. P. 37.

Notes upon §. 6.

IT *is but ſuitable that the* Blaſphemy, Hereſy, *and* Sedition *that went to the* Framing *of this Oath of Conſpiracy, ſhould be follow'd with an anſwerable meaſure of Wickedneſs, in the* promoting of it, *and in the* Execution: *Whereof you have here Three Notorious Inſtances.* (Num. 1, 2, 3.) *And a Clauſe that draws Blood upon the King himſelf.* (4) *A Brand upon all the Refuſers of it;* (5) *And another Sanguinary Clauſe.* (6) *A Proteſtation againſt Soveraign Authority.* (7) *And a* Jeſuitical *Expoſition of the meaning of it.* (8. 9.) *The Breach of it, no leſs than a* Sin againſt the Holy Ghoſt. (10) *And the Murther of the Late King Juſtifi'd, upon the* Obligation *of it.* (11) *The Malice of the Confederacy own'd at the laſt Gaſp.* (12) *A moſt Impious and Phantaſtical Exaggeration of the bleſſed Privileges of that Brand.* (13) *The Cheat.* (14) *And a Foppiſh Alluſion to the pretended Solemnity and Sacredneſs of it.*

(15) *So*

(15) *So that upon the main, the* Covenanters *do assert,* First, *the* Indissolvable Tye *of That* Oath: Secondly, *the* Intent *of it to be the* Dissolution *of the* Government: *And in the* Third *place, so often as ever they move for a* Toleration, *they do as good as desire the King in plain Terms,* That he will be Graciously pleased to give them leave to serve his Majesty as they did his Father.

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§. 7. *Dissenters Liberty of Conscience.*

(1) That there may be a Thorough and Speedy Proceeding against Blind Guides, and Scandalous Ministers, by whose Wickedness People either Lack or Loath the Ordinances of the Lord; and Thousands of Souls Perish, and the removal of the Ark from among us, is (to the Trembling of our Hearts) evidently Threatned. And that your Wisdoms would find out some way to admit into the Ministry such Godly and Hopeful men as have prepared themselves, and are willing thereunto; without which, there will be such a scarcity of Able and Faithful Ministers, that it will be to little purpose to cast out such as are Unable, Idle, or Scandalous. The Assemblies Petition to both Houses of Parliament, July 19. 1643. Husbands Collections, (Part 2) fol. 241.

His Highness, by the Advice of his Council doth Publish, Declare, and Order that no Person or Persons aforesaid, do, from and after the First day of January, 1655. keep in their Houses or Families as Chaplains, or School-Masters for the Education of their Children, any Sequester'd or Ejected Minister, Fellow of a College, or School-Master, nor permit any of their Children to be taught by such, upon pain of being proceeded against in such sort as the said Orders do direct in such Cases. And that no person who hath been Sequestred, or Ejected out of any Benefice, College, or School, for Delinquency, or Scandal, shall from and after the First day of January, keep any School either Publick or Private, nor any Person who after that time shall be Ejected for the Causes aforesaid.

(3) And

(3) And that no Person, who for Delinquency, or Scandal, hath been Sequester'd or Ejected, shall from and after the First day of January aforesaid, Preach in any Publick place, or at any Private Meeting of any other Persons then those of his own Family; nor shall administer Baptism, or the Lords Supper, or Marry any Persons, or use the Book of Common Prayer, or the Forms of Prayer therein contained, upon pain that every Person so offending in any of the Premises, shall be proceeded against as by the said Order is provided and directed. Olivers Declaration, Nov. 24. 1655.

A Confession of Faith to be agreed by your Highness, and the Parliament, according to the Rule and Warrant of the Scriptures, to be asserted, held forth and recommended to the People of these Nations, so that this Liberty be not extended to *Popery* or *PRELACY*. *Humble Petition and Advice.* May 25. 1657.

Notes on §. 7.

NOT *to cloy the Reader with Repetitions out of my First Part, upon this subject; I shall pass over the whole History of the Late Persecution, with this short Note upon't: That as it was levell'd at the Destruction both of Church and State, so it fell heaviest upon persons of Condition, Honesty, and Letters, as the men most sensible of the Tyes of Honour and Duty. And I shall now content my self with these few Instances of the Rigour of those times; which methinks might stop the mouths of those that cry out so loud against the Uncompassionate severity of the present Age.*

What were the Blind Guides, *and* Scandalous Ministers, *&c.* (Num. 1) *but the* Canonical Clergy, *that were forc'd away from their Livings, and their Families, by a Popular Rage and Violence, under the countenance of that* Diabolical Slander? *Neither was the loss of their Lawful Possessions, and the Ordinary Comforts of Life sufficient to Expiate for their Piety, Integrity and Virtue, without their Adversaries doing as much as in them lay, to* Starve *them too.* (2 and 3) *And this was* the Liberty of Conscience of those days. *Is it not a Reasonable Propositon now,*

now, for thoſe men that gave no quarter to the Church upon that Revolution, to Mutiny for the ſame Liberty again of Deſtroying it? And for the whole Schiſm that from time to time, by Common Agreement, Excluded the Prelacy, *to Expect that the* Eccleſiaſtical Government *ſhould be now torn to pieces in their favour?*

§. 8. *The Power of the Kirk.*

(1) IF the Prince, with *Gideon*, *Nadab*, *Abihu*, and *Saul*, will intermeddle with Gods Warrant, as ſhe (*Q. Eliz.*) hath done with matters of Religion, with God's matters, ſhe muſt think it no Injury to be Diſobey'd. *Soldier of* Berwick *Cited by the Author of an Anſwer to a Factious Libel, Entitled, An Abſtract of ſeveral Acts of Parliament*, &c.

(2) *Kings* no leſs then the *Reſt*, muſt obey and yield to the Juſt Authority of the *Eccleſiaſtical Magiſtrates*. *Eccleſiaſtical Diſcip.* P. 142.

(3) The Conſiſtory may, and ought to admoniſh the Magiſtrate, which is negligent in Puniſhing Vice. *Daneus. Par.* 2. *Iſag. li.* 2. *Cap.* 62. And alſo may upon Knowledge of the Cauſe taken, *Excommunicate*, even the *Chief Magiſtrate*, unto the which he ought to ſubmit himſelf. *Ibid. ca.* 67.

(4) *Princes* muſt remember to ſubject themſelves to the *Church*, and to ſubmit their *Scepters*, to throw down their *Crowns* before the *Church*; yea to *Lick the duſt of the Feet of the Church*. *T. Cartwright.* P. 645.

(5) Every *Elderſhip* is the *Tribunal Seat* of *Chriſt*. *Beza de Presb.* P. 124.

(6) The Holy Diſcipline ought to be ſet up, and All Princes to ſubmit themſelves under the Yoke of it: What *Prince*, *King*, or *Emperour* ſhall *Diſanul* the ſame; he is to be reputed *Gods Enemy*, and to be held unworthy to Reign above his People. *Knox Exhort. to* Eng. P. 91. *&c.*

(7) Our

(7) Our *Church-Hiſtory* tells, that Mr. *Andrew Melvin*, that Faithful and Zealous Servant of Chriſt, would not anſwer before the King and the Council for his Alledged Treaſonable Diſcourſe in a Sermon, until he had firſt given in a Plain and Formal Proteſtation; and the like was done by Worthy Mr. *David Blake* upon the like occaſion; and the Proteſtation was Approved, and Signed by a good Part of the Church of *Scotland*, 1596. *Hiſt. Indul.* P. 14.

(8) The Irreligiouſneſs, Antichriſtianiſm and Exorbitancy of this *Explicatory*, and (as to ſome things) *Ampliatory* Act, and Aſſertion of the *Kings Supremacy* in *Church-Affairs* (of *Nov.* 16. 1669) this *Supra-Papal Supremacy*. *Hiſt. Indul.* P. 27.

(9) The Accepters of the *Indulgence* are Chargeable with *High Treaſon* againſt the *King of Kings, our Lord Jeſus Chriſt*. *Hiſt. Indul.* p. 86.

(10) Chriſt breaks and moulds Commonwealths at his Pleaſure. He hath not ſpoke much in his Word, how long they ſhall laſt, or what he intends to do with them: Only this, That all Kings and Kingdoms that make War againſt the Church, ſhall be broken a pieces; and that in the end, All the Kingdoms of the World ſhall be the Kingdoms of our Lord, and his Saints; and they ſhall reign over them. *Marſhal to the Commons*, June 15. 1643. p. 47.

(11) What was our Poſture and Practice, after we had ſo ſtupidly ſtood by, till we ſaw the whole work overturn'd, without offering to Interpoſe effectually to prevent its ruine, or to fall with it? *Hiſt. of Indulgence, Pref.* 1678. (*Speaking of the Action of* Bothwell-Bridge.)

(12) The Father having given to *Chriſt all Power*, both in Heaven and in Earth, and the Rule and Regiment of this Kingdom, he hath Committed to Monarchies, Ariſtocracies or Democracies, as the ſeveral Combinations and Aſſociations of the People ſhall between themſelves think good to Elect and Erect. God leaves People to their own Liberty in this Caſe. *Caſe on Iſaiah*, 43. 4. p. 26.

(13) They were carrying on a Malignant Intereſt; to wit, The Eſtabliſhing the King in the Exerciſe of his Power in *Scotland*, and the

the Re-inveſting him with the Government in *England*, when he had not yet Abandoned his Former Enmity to the Work and People of God; and the ſecuring of Power in their own hands under him. *Gilleſpies Uſeful Caſe of Conſcience.* p. *66.*

(14) There was a ſin in the Peoples Joyning, becauſe few or none of thoſe who did Joyn, did give any Teſtimony againſt the Magiſtrates Employing of the Malignant Party. *Ibid.*

(15) After the Treaty was brought to ſome cloſe, the King did, before his coming to Sea, Receive the Sacrament of the Lords Supper from one of the *Prelatical Chaplains*, and according to the *Service-Book*, &c. notwithſtanding the Commiſſioners of the *Kirk* did repreſent the Evil thereof to him. *Gilleſpies Uſeful Caſe of Conſcience Diſcuſſ'd.* p. *56.* Another Exception, *That the King did not think his Father Guilty of Blood.* Ibid.

(16) Was there not Cauſe to Scruple at the taking of this Oath [*of Allegeance*] which would have Imported, 1. A Condemning of the Convention of Eſtates in *Scotland*, 1643. 2. A Condemning of the *Parliaments*, An. 1640. 41. 44. 45. 46. 47. 48. As alſo the *Committees* and *Parliaments* thereafter, *An.* 1649. 1650. 1651. 3. A Condemning of all the *Acts* made by Theſe *Parliaments*. 4. A Condemning of all the *Meetings*, *Councils*, and *Conventions* of the *Subjects*, at the beginning of the Late work of *Reformation*. 5. A Condemning of the *League and Covenant*. 6. A Condemning of *Scotlands* Joyning with, and Helping of *England* in the day of their ſtreight. 7. A Condemning of the *Renewing* of the *National Covenant*, 1638. 1639. 8. A Condemning of the *General Aſſembly*, 1638. and ſeveral others thereafter. 9. A Condemning of *Scotlands Riſing* in Arms in their own Defence againſt the *Popiſh*, *Prelatical*, and *Malignant Party*. 10. A Condemning of their ſeizing upon *Forts* and *Caſtles* in their own *Defence* [*An Apologetical Relation of the Sufferings of the* Scotch Miniſters, 1665. p. 127. 128.]

(17) We ought to conſider (*the Conditions of the Kings Letter of* Indulgence *to the* Kirk, *June* 7. 1669.) what is accounted living *Peaceably*, and *Orderly*, by ſuch as propoſe this Qualification: And that ſure to ſpeak it in the ſmootheſt of Terms, is a *Negative Compliance* with all their *Tyranny*, *Oppreſſion* of Church and Country, *Blood-ſhed*,

Overturning of the Work of *God*, Establishing Iniquity by *Law*, *Perjury*, *Apostacy*, Re-establishing of *Perjur'd Prelates*, and *Abjured Prelacy*. *Hist. of Indulg.* p. 7.

(18) We Remarque further, that the Letter saith, that *none of these Ministers have any Seditious Discourses or Expressions in Pulpit or Elsewhere*: And what is understood here, by *Seditious Discourses* or *Expressions* we cannot be Ignorant? But now what Conscientious Ministers can either Tacitly promise such a thing, or upon the Highest Peril, forbear to Utter such Discourses? Or who can think that any such thing can be yielded unto, who considereth what God requireth of Ministers, in Reference to a Corrupted and Apostatized state? And what the weight of the Blood of Souls is. *Hist. Indul.* p. 11.

(19) The Unparallel'd Perfidy, and Breach of Covenant: The most Abominable, Irreligious, Inhumane, and Tyrannical Acts made for Establishing of this Wicked Course of Defection. *Hist. Indul.* p. 12.

(20) *Christ* and his *Apostles* were the Greatest of *Conventicle Preachers*, and almost Preached no other way, wanting always the Authority of the Supream Magistrate, and yet not waiting upon their *Indulgence*. *Hist. Indul.* p. 17.

(21) They have power to Abrogate and Abolish all Statutes and Ordinances concerning Ecclesiastical matters that are found Noysom and Unprofitable; and agree not with the time, or are abused by the People. 2 *Book of Discipline*, cap. 7. [To *Discipline* must all the Estates within this Realm be *Subject*, as well the *Rulers*, as they that are *Ruled*. 1 *Lib. Disc.* cap. 7.

(22) As the *Ministers*, and others of the Ecclesiastical State are subject to the *Magistrate-Civil*, so ought the *Person* of the *Magistrate* be subject to the *Kirk Spiritually*, and in *Ecclesiastical Government*. 2 *Lib. Disc.* c. 1.

(23) As *Ministers* are Subject to the Judgment and Punishment of the *Magistrate* in *External* things, if they offend; so ought the *Magistrates* to submit themselves to the Discipline of the *Kirk*, if they transgress in matters of *Conscience* and *Religion*. Ibid. (24) The

(24) The *National Assemblies* of This Country (called commonly the *General Assemblies*) ought always to be retained in their own Liberty, and have their own place; with Power to the Kirk to appoint Times and Places, and Convenient for the same: And all men, as well *Magistrates* as *Inferiors*, to be subject to the Judgment of the same, in *Ecclesiastical* Causes, without any Reclamation, or Appellation to any Judge, Civil, or Ecclesiattical within the Realm. 2 *Lib. Disc.* c. 12.

(25) The Princes and Magistrates not being Exemed, and these that are Placed in the Ecclesiastical Estate, Rightly Ruling, Governing, God shall be Glorified, *&c.* 2 *Lib. Disc.* c. 13.

(26) The Ministers Exerce not the Civil Jurisdiction; but teach the Magistrate how it should be Exercised according to the word.

(27) To Disobey or Resist any that God hath placed in Authority (*while they pass not over the Bounds of their office*) we Confess, or Affirm to be sin. *Large Confess. Art.* 15.

(28) We Confess and Avow that such as resist the Supream Power, *doing that thing which appertaineth to his Charge*, do resist God's Ordinance, and therefore cannot be Guiltless, *Ibid. Art.* 25.

(29) Blasphemy, Adultery, Murder, Perjury, and other Crimes Capital, worthy of death, ought not properly to fall under Censure of the Kirk, because all such open Transgressors of Gods Law ought to be taken away by the Civil Sword. 1 *Book of Discip.* cap. 7.

(30) In the fear of God, we signifie unto your Honours, that whosoever persuades you that ye may *pardon* where God Commandeth *Death*, deceives your Souls, and provokes you to offend God's Majesty. 1 *Book of Disc.* cap. 9.

(31) The Magistrate Commandeth External things for external *Peace* and *Quietness* among the Subjects: The Minister handleth External things only for *Conscience*-cause. 2 *Lib. Disc.* cap. 1.

(32) If the Offender abide an Assise, and by the same be Absolved, then may not the Church pronounce *Excommunication*; but

justly may exhort the man, by whose hand the Blood was shed to enter into Consideration with himself how precious is the Life of man before God, and how severely God commandeth Blood, howsoever it be shed, except it be by the Sword of the Magistrate, to be punished: And so may Enjoyn unto him such satisfaction, to be made publick to the Church, as may bear Testification of his obedience and unfeigned Repentance. *Psalm-Book* in the order of *Excommunication.*

(33) Wanton and Vain words, Uncomly Gestures, Negligence in hearing the Preaching, or Abstaining from the Lords Table, when it is publiquely Ministred; suspicion of Avarice, or of Pride; Superfluity or Riotousness in Chear or Raiment: These We say, and such others, that of the world are not regarded, deserve admonition amongst the Members of Christs Body——If he continues Stubborn, then the *Third Sunday* ought he to be Charged Publiquely, to satisfie the Church for his Offence and Contempt, under the pain of *Excommunication. Psalm Book* in the Order of *Publique Repentance.*

(34) It is Ordained, that every *Thursday*, the Ministers and Elders in their Assembly or Consistory, diligently Examine all such faults and suspicions as may be espied, not only amongst others, but chiefly amongst themselves. *Psalm-Book, Sect. of the weekly Assembly.*

(35) In every Notable Town, we Require that one day beside the *Sunday* be appointed to the Sermon and Prayers; which during the time of Sermon, must be kept from all Exercise of Labour, as well of the Master as the Servant. 1 *Lib. Disc.* cap. 9. *of Policy.*

Notes on §. 8.

THere can be no better Antidote against the Poyson of a Presbyterial Government, than the very Orders of their Discipline, which are the most Unanswerable Condemnation of the Party. You have here a more than Papal Tyranny in the Usurpations of the Kirk over Kings and Princes in the 6 first Clauses: Treason it self exempted from the Cognizance of the Civil Power. (Num. 7.) *The Kings Supremacy not only disclaimed, but the*

the bare acknowledgment of it made Criminal. (8 & 9) *All the Governments of the World subjected to the Holy Discipline, and Rebellion it self abetted and maintained.* (10 & 11) *Sovereign Power Vested in the Multitude.* (12) *The Restoring of the King Condemn'd.* (13 & 14) *And the Objections against it; his receiving the Sacrament from a Prelatical hand, according to the Order of the Church, and the Charging his Father with the Guilt of Blood.* (15) *The Taking of the Oath of Allegiance, and the Acceptance of the Kings Indulgence pronounced utterly Unlawful* (17 18, 19) *Conventicle-Preachers Warranted from the Precedent of Christ and his Apostles.* (20) *The Ministers above their Sovereign.* (21, 22, 23, 24.) *Princes upon their Good Behaviour, and accountable to the Presbytery, if they transgress their Bounds* (25, 26, 27, 28.) *The Power of Life and Death taken from the Magistrate.* (29, 30.) *The Minister Usurps the Civil Power.* (31) *The Presbytery take upon them to punish Malefactors when the Law has acquitted them.* (32) *And call People to account for their very Thoughts, Cloaths, Gestures,* &c; *nay a Suspition is enough to make a body lyable to their Censure.* (33) *They make Two Sabbaths in the Week more than God ever Commanded; and by the same Authority they may set apart all the rest.* (34, 35.) *This is enough said to shew the Shameful and Intolerable Rigour of that Government.*

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§. 9. *Principles and Positions.*

(1) WHEN the Supream Magistrate will not Execute the Judgment of the Lord, those who made him Supream Magistrate under God, who have under God, Sovereign Liberty to dispose of Crowns and Kingdoms, are to Execute the Judgment of the Lord, when Wicked men make the Law of God of none Effect, 1 *Sam.* 15. 32. so *Samuel* killed *Agag*, whom the Lord expresly Commanded to be kill'd, because *Saul* disobey'd the Voice of the Lord. *Lex Rex.* p. 173.

(2) Shall it Excuse the States to say, *We could not judge the Cause of the Poor, nor Crush the Priests of* Baal, *and the Idolatrous* Mass-Prelates, *because the King forbad us?* Lex Rex. *p.* 175.

(3) The Kings Power is *Fiduciary*, and put in his hand upon Trust,

Trust, and must be Ministerial, and borrow'd from those who put him in trust, and so his Power must be Less, and derived from the Parliament. *Lex Rex.* p. 177.

(4) The Magistrate hath no Power to suppose things Doubtful and Disputable, upon the Practice of any in the Service of God; and therefore it cannot be lawful for any to obey him when he so Imposes. *E. Bagshaw of things Indifferent.* Part. 2. *p.* 3.

(5) Our Fundamentals were not made by our *Representatives*, but by the *People themselves*; and our Representatives themselves limited by them; which it were Good that *Parliaments* as well as *People* would observe and be faithful to: For no Derivative Power can Null what their Primitive Power hath Established. *The English-man.* p. 11.

(6) Royal Primogeniture alone, without the Peoples consent, is no Rightful Title to the Government; nor hath the Eldest Son, or Heir of the King, any Right to the Government by Birth, unless the People consent to chuse him thereto. *Mene-Tekel.* p. 10.

(7) The Parliaments of *England*, and often the People without the Parliament, have (in their Addresses to the King) given him the Title of *Lord*, in a way of Honour and Respect; but when he hath refused to perform his Duty to them, and endeavoured by his Unlawful Prerogative to abridge them of their Liberties, they have made him understand his Relation, and by force of Arms Asserted their own Privileges, and sometimes compelled the King to Perform his Duty, other times Deposed him from the Government; as the People of *Israel* did *Rehoboam* upon the same account; and so have most, if not all the Nations in the World done the same. *Ibid.* pag. 36.

(8) Rising up against Authority it self, the Ordinance of God, and Disobeying the Powers therewith vested, standing and acting in their Right Line of Subordination, is indeed Rebellion, and as the sin of Witchcraft; but to Resist, and Rise up against Persons Abusing Sacred Authority, and Rebelling against God, the Supream, is rather to adhere to God as our Liege Lord, and to Vindicate both our selves and his Abused Ordinance from Man's Wickedness and Tyranny. *Naphtali.* p. 157.

(9) The

(9) The Power of the King Abuſed to the Deſtruction of Laws, Religion, and Subjects, is a Power contrary to Law, Evil, and Tyrannical, and Tyeth no man to ſubjection. *Lex Rex.* p. 261.

(10) If we conſider the Fountain-Power, the King is Subordinate to Parliament, and not *Co-ordinate*, for the Conſtituent is above that which is Conſtituted. *Lex Rex.* p. 377.

(11) Whenſoever a King, or other Supream Authority Creates an Inferiour, they Inveſt it with a Legitimacy of Magiſtratical Power to puniſh themſelves alſo in caſe they prove evil doers; yea, and to act any other thing requiſite for the Praiſe and Encouragement of the Good. *Jo. Goodwins Right and Might well met*, 1648. p. 7.

(12) The People is not King formally, becauſe the People is eminently more than the King; for they make *David* King, and *Saul* King. *Lex Rex.* p. 156.

(13) The Laws are in the hands of the Parliament to Change or Abrogate as they ſhall ſee beſt for the Common-wealth; even to the taking away of Kingſhip it ſelf, when it grows too Maſterful and Burdenſome. ΕΙΚΟΝΟΚΛΑΣΤΗΣ. p. 101.

(14) The Parliament ſit in that body, not as his Subjects, but as his Superiors, call'd, not by him, but by the Law; not only twice every year, but as oft as great affairs require; to be his Counſellors and Dictators, though he ſtomack it, nor to be Diſſolved at his pleaſure, but when all Grievances be firſt removed, all Petitions heard and anſwered. *Ibid.* p. 110.

(15) Our Covenant was not taken without the Royal Authority of the King, though it be Condemn'd by his Perſonal Command; for as long as this Parliament of *England* continueth, the Royal Authority and Power is annexed to it, by vertue of that Act of Continuance: So that the King of *England*, in his *Power*, may ſtill be at *Weſtminſter*, though King *Charles* in his *Perſon* be at *Oxford*, or elſewhere. *The Covenanters Catechiſm*, 1644. p. 16.

(16) If a People that by Oath and Duty are obliged to a Sovereign, ſhall ſinfully Diſpoſſeſs him, and contrary to their Covenants, chuſe

chuſe and Covenant with another; they may be Obliged by their latter Covenants, notwithſtanding the former. *Ho. Com.* p 188.

(17) Though the Perfidious Parliament (or rather Mock Parliament) have lately betrayed their own Truſt, and our Liberties; making it Treaſon for us to mention the Cruel Tyranny and Oppreſſion we groan under; yet by the Ancient Laws of *England*, this Man that Rules at preſent, is no Rightful King of *England*; but by Oppreſſing the Nation, and Perſecuting the Lords People, hath loſt the Title of a King, and the Name of a *King* doth not agree to him, but *Tyrant* is the Name due to him. *Mene-Tekel.* p. 63.

(18) Q. Whether the Title of *Supream*, be not rather *Nominal* than *Real*? *Valley of Achor.* p. 1.

(19) Our War has been proved over and over (to Unbiaſt Conſciences) to be Juſt. *Caryl to the Commons.* April 23. 1644. p. 15.

(20) If the King raiſe War againſt the Parliament upon their Declaration of the Dangers of the Common-wealth, in that caſe people may not only Reſiſt him, but alſo he Ceaſes to be a King. *Baxter, H. Common-wealth.* Theſ. 368.

(21) It is our Duty to yield to this Authority all Active and Chearful Obedience in the Lord, even for Conſcience ſake. *Ibid.*

(22) A Refuſal to be ſubject to this Authority, under the pretence of Upholding the Title of any One upon Earth, is a Refuſal to Acquieſce in the Wiſe and Righteous pleaſure of God. *Jenkins Petition.* Printed *Oct.* 15. 1651.

(23) The King muſt Command, not only according to God's, but Man's *Laws*: And if he do not ſo Command, the Reſiſtance is not a Reſiſtance of *Power*, but *Will*. *Bridges to the Commons*, Feb. 7. 1642. *Pref.*

(24) Let not the Sons of *Belial* ſay there is no Law now; let them not be as when there was no King in *Iſrael*, every man doing that which was right in his own eyes; let them know that the Kingly Power Reſides in the High Court of Parliament. *Pickering.* No. 27. 1649. *Epiſt. Ded.*

(25) Sub-

(25) Subjects do promise Obedience, that the Magistrate might help them; which if he do not, they are discharg'd of their Obedience. *Goodman.* p. 190.

(26) Judges ought by the Law of God to Summon Princes before them for their Crimes, and to proceed against them as against all other Offenders. *Obedience.* p. 111.

(27) *Scotland* fought for themselves, and their own safety; and whatever Law will Warrant Nations now to joyn together against the *Turk*, will Warrant *Scotland* their joyning with *England* against their *Common-Enemy*. *Apologet. Relat.* p. 138.

(28) A War raised by the Parliament against the Common Enemy, in defence of the Kings Honour, the safety of the People, and the Purity of Religion, cannot be Condemned as Unjust and Illegal. *Apol. Rel.* p. 142.

(29) It was the common practice of the Parliaments of *Scotland* (and *Lex currit cum Praxi*) to rise in Arms against their Kings, when they turned *Tyrants*. *Ibid.* 143.

(30) It is lawful for the Inferiour and Subordinate Magistrates to defend the Church and Common-wealth, when the Supream Magistrate degenerates and falleth into *Tyranny*, or *Idolatry*; for Kings are subject to their *Common-wealths*. *Canterburies Doom.* p. 290. *&c.*

(31) The Parliament have declar'd the Supream Power to be in themselves Exclusively without a King or House of Lords. And they are the Powers that now are, as hath been cleared. *Saunders. Mar.* 23. 1650. p. 24.

(32) It is altogether Lawful for the Parliament to take up Arms for the Defence of the Liberty, or any other Imaginable Cause against any Party Countenanced by the Kings Presence against his Laws. *Baylyes Review.* p. 83.

(33) The Votes, Orders, and Ordinances of the Lords and Commons in Parliament, even *without* or *against* the Kings Personal Command, are to be obey'd and observ'd. *Croftons fastening of St.* Peters *Fetters.* p. 118.

(34) A Reformation is ſetled by Higheſt Authority, in deſpight of Papiſts, Prelate, Pope or Devil. *Staunton to the Commons.* April 24. 1644. p. 24.

(35) Is it ſo high a Crime for the Great Council of the Nation to determine things neceſſary for the ſafety of King and Kingdom, without conſent of his Majeſty, when it cannot be obtained? *Newcomen to the Commons.* Nov. 5. 1642. p. 48.

(36) You are Ambaſſadors of the Greateſt King. The Great things of Heaven and Earth are committed to your care; the Glory of *Jehovah*, the Goſpel of Chriſt, the Welfare of Churches, the Good of Kingdoms, and in ſome reſpect, of the whole Chriſtian world, is in your hands. *Greenhil to the Commons.* April 26. 1643. p. 45.

(37) There is no danger in Reſiſting Acts of *Tyranny*; for *Tyrants* exerciſing *Tyranny*, are no Terror to *Evil doers.* Apol. Rel. 154.

(38) The Authority and Gods Ordinance can never do wrong; but the Corrupt Perſon placed in Authority may offend, ſo that the *King* as *King*, is *one thing*, and the *King* acting *Tyranny* is *another* thing. *Knox Hiſt.* Li. 2. p. 141.

Notes on §. 9.

THE *King render'd Accountable to his Subjects.* (Num. 1, 2.) *His Power* Fiduciary, *and not to be obey'd in doubtful Caſes.* (3, 4) *The People the Fountain of Power.* (5, 6.) *And may Depoſe their Sovereign if he fails in his Duty.* (7) *The Abuſe of his Power is the forfeiture of it.* (8, 9.) *His Parliament is above him.* (10, 11.) *And ſo are the People.* (12) *The Parliament are his Superiors, and may Depoſe him.* (13, 14.) *The Kings* Power *at* Weſtminſter, *though his* Perſon *may be at* Oxford. (15) *The People may diſcharge themſelves of their Allegiance.* (16) *The Crown forfeitable and forfeited.* (17) *Supremacy only a Complement.* (18) *The late War juſtifi'd, and the Reſiſtance Lawful.* (19, 20.) Cromwel *to be Obey'd for Conſcience ſake.* (21, 22.) *Reſiſtance allowable.* (23) *The Parliament are Supream, and*

and the Subjects Obedience Conditional. (24, 25.) *Princes Puniſhable as well as others.* (26) *The* Scottiſh *Invaſion defended.* (27, 28.) *And the taking up of Arms againſt* Tyrants. (29) *Kings ſubject to their States.* (30) *The Commons, and the* Parliament-War *defended* (31, 32, 33, 34, 35, & 36.) *Tyranny is not Gods Ordinance.* (37, 38.) *Let the Reader judge now what any man can deſign, that expoſes and ſupports theſe Poſitions, but the Ruin of the Government.*

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§. 10. *Tumults Encouraged,*

And chiefly by the [*Able, Holy, Faithful, Laborious,* and *Truly-Peaceable Preachers of the Goſpel:*] Petition for Peace. *P.* 4.

(1) IT is not unknown, nor unobſerved by the Wiſe, that the Miniſters have been very ſerviceable to the Civil State, and to the *Military* too: Not only by their Supplications to God for good ſucceſs in all their Undertakings, and their happy Proceedings in all their Warlike Marches and Motions, as at the Removal of the Ark, (*Num.* 10. 35.) *Riſe up Lord, and let thine Enemies be ſcatter'd; Let them that hate thee flee before thee.* But (2) By their Informations; and (3) Solicitations of the People to Engage both their Eſtates and Perſons in the Caſe of God and their Country. *John Ley's Examination of the New Quere,* 1646. *Epiſ. Ded. to the Lord Mayor.*

(2) And we do not Repent of any part of our Pains, or Preſſures, or Perils, ſo long as we may be Serviceable to ſo good a Cauſe, and to ſuch Good and Gracious Maſters, as under Chriſt they [*The Parliament*] have hitherto approved themſelves towards us: And I hope we may without Boaſting, ſay by way of Apology, that *we have not been altogether their unprofitable Servants,* in reſpect (1) of our *Intereſt in,* and (2) *Endeavours with* the *People*; (without whom the Greateſt Kings are rather Cyphers than Figures, and deſtitute both of Honour and Safety, *Prov.* 14.28) (1) To *Inform* their *Judgments,* and (2) to *Enflame* their *Zeal,* and (3) to *oblige* their *Conſciences,* and (4) to *Faſten* their *Affections* in Loyalty and Fidelity to thoſe worthy Patriots, whom they have in their Choice and Votes of Election entruſted with the Religion, the Lives and Eſtates of themſelves and their Poſterity. *Hyde,* p. 80. *Sect.* 22.

(3) After-Ages will Abominate their Baſeneſs and Villanies, that have lifted up their hands againſt the Parliament: But the *Eſthers*, the *Mordecais*, the *Religious Patriots*, that have acted in this Sphear; the brave *Soldiers*, whoſe Lives were not dear unto them; the *FAITHFUL MINISTERS*, (the *Horſe-men and the Chariots of* Iſrael) they ſhall be had in Everlaſting Remembrance. *Heyrick to the Commons*, May. 27. 1646. p. 16.

(4) You are required to Commend to God in your Prayers, the Lord General, the whole Army employ'd in the Parliaments Service, as alſo in your Sermons effectually to ſtir up the People, to appear in Perſon, and to joyn with the Army; to ſtand up for our Religion and Liberties, as is deſired and expected by the Army, and the Committee for the *Militia* in this City. *Penningtons Order to the* London *Miniſters*, Ap. 1643.

(5) The work of Reformation ſtill goes on. There we do get ground; as to Perfect a *Proteſtation* into a *Covenant*; to ripen an *Impeachment* into a *Root and Branch*: And in a word, to ſettle an *Aſſembly of Divines* as a General Refiners fire, to try all Metals of the Church. *Bond. to the Commons.* March 27. 1644. p. 56.

(6) The Aſſembly Petition'd both Houſes for a Faſt, and the removing of Blind Guides and Scandalous Miniſters, deſtroying all Monuments of Idolatry and Superſtition; the Executing of Juſtice upon all Delinquents, according to the Solemn and Religious Vow and Proteſtation for that purpoſe; that ſo God, who is now by the Sword avenging the Quarrel of his Covenant, beholding the Integrity and Zeal of the Two Houſes, might turn from the fierceneſs of his wrath, hear their Prayers, go forth with their Armies, and perfect the work of Reformation, *&c.* *Ex. Col.* July 19. 1643. p. 242.

(7) I muſt truly tell ye, that before theſe Late Wars, it pleas'd the Lord to call me by his Grace, through the work of the Miniſtry; and afterwards keeping a day of Humiliation in Faſting and Prayer, with Mr. *Simeon Aſh*, Mr. *Love*, Mr. *Woodcock*, and other Miniſters in *Laurence-Lane*, they did ſo clearly ſtate the Cauſe of the Parliament, that I was fully convinc'd in my own Conſcience of the Juſtneſs of the War; and thereupon Engaged in the Parliaments Service,

vice, which (as I did, and do believe) was *the Cause of the Lord.* I ventur'd my Life freely for it, and now dye for it. *Nine Mens Speeches.* Axtel *at his Execution.* p. 89.

(8) It cannot be unknown how much we, and *other Ministers* of this City and Kingdom, that faithfully adhered to the Parliament, have Injuriously smarted under the scourge of evil Tongues, and Pens, ever since the first Eruption of the Unhappy Differences, and Unnatural War between the King and Parliament, for our Obedience to the Commands and Orders of the Honourable Houses, in their Contests with his Majesty, and Conflicts with his Armies. *London-Ministers Vindication.* 1648. p. 1.

(9) When we consider how much it concerns the Honour of our Master, and the good of all, to preserve our *Ministerial Function Immaculate*, we dare not but stand by, and assert the Integrity of our hearts, and the Innocency of all our actings (in reference to the *King and Kingdom*) for which we are so much calumniated and traduced. *Ibid.* p. 3.

(10) Doubtless the Lord is highly displeased with their proceedings in the Treaty at *Newport*, in reference to *Religion* and *Covenant*, concerning which they accepted of such Concessions from his Majesty, as being Acquiesced in, were dangerous and destructive to both. *The Kirks Testimony against Toleration.* p. 12. 1649.

(11) I pray look on me as one that comes among you this day, to beat a Drum in your Ears, to see who will come out and follow the Lamb. *Marshall.* 1641.

(12) The *Sabbath-day* following, next after their Arrival to *London* from *Branford*, the Godly and well-affected *Ministers*, throughout the City, Preached and Praised the Lord publiquely, for their so joyful and safe return home to their Parents, Masters, and Friends, exhorting those young Soldiers of *Christ's Army Royal* still to retain and be forward and ready to shew their Courage and Zeal in the defence of Gods Cause, and their Countrys welfare, shewing them the Plots of their Adversaries to have Introduced Popery and Tyranny into the Kingdom, and assuring them that this War, on their parts was waged and managed by Papists, an Army of Papists being raised by

the Kings Command, contrary to his Vows, Proteſtations, and deep Aſſeverations to the contrary. *Jehova-Jireh.* p. 212.

(13) My Houſe was a Receptacle for Godly *Miniſters* in the worſt of times: Here was the Remonſtrance fram'd againſt the Prelates: Here were all meetings, *&c.* Mr. *Calamy's Apology againſt Burton.* 1646.

(14) You muſt do, and you muſt do, and yet you muſt do, and yet ye muſt do, as long as there is a Penny in thy Purſe; as long as there is ſtrength in thy hand; as long as there is breath in thy body, *&c.* Sedgwick's *Speech at* Guildhall. *Octob. 6.* 1643.

(15) I may not omit here to ſpeak of all the Faithful *Presbyterian Miniſters* in this City, as well as through the Country; thoſe *Chariots and Horſe-men of our* Iſrael, though now forgotten; many of the which, not only ventur'd their Lives in Battel, but by holding up their hands as *Moſes* did, when the People of *Iſrael* fought againſt the Enemy, and by the lifting up their Hearts and Voices to God with ſtrong crys, made all our Armies abroad, and our Counſels at home to proſper, and all our undertakings happily to ſucceed: Neither is that all, but by their Wiſdom, Vigilancy, and Powerful and perſuaſive Preaching, they were the principal means under God of keeping the People here, and every where, in obedience to the Parliament, by reſolving their doubts, ſatisfying their ſcruples, and going before the People to their abilities, yea (many of them, to my knowledg, out of zeal to the Cauſe) beyond their Abilities, in all Contributions, animating and encouraging others to bring in their Plate and Moneys, and whatſoever was of price and eſteem with them; exhorting them, *now* if *ever*, to ſtand for their Religion, Lives, Liberties, and the Liberty of the Subject. *Baſtwicks Appendix to Indep.* &c. p. 628.

(16) I am one who out of Choice and Judgment have embarqued my ſelf, my Wife, Children, Eſtate, and all that's dear to me in the ſame Ship with you, to ſink and periſh, or to come ſafe to Land with you, and that in the moſt doubtful and difficult times. —— Pleading your Cauſe, Juſtifying your Wars, ſatisfying many that ſcrupled; and when your Affairs were at loweſt, and the Chance of War againſt ye, and ſome of the Grandees and Favorites of theſe times were

were packing up, and ready to be gone; I was then Higheſt, and moſt Zealous for ye: Preaching, Praying, ſtirring up the People to ſtand for ye. by going out in Perſon, lending of Money, *&c. Edwards Gangræna.* Ep. Ded,

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Notes upon §. 10.

AFTER *theſe Proofs and Declarations of the* Miniſters *Zeal and Induſtry, for the promoting, ſupporting, and carrying on of the late Bloody, Impious, and Unnatural War, let not any man take upon him any longer to acquit the* Nonconformiſt-Divines *of the Guilt and Conſequences of that Execrable Rebellion. You have here under their hands, and from their own tongues, not only a Confeſſion of the Fact, but a Valuing of themſelves (even to the degree of Vanity and Oſtentation) for what they did toward the Advancing of that Sedition, as a moſt Meritorious Service. Nay, they do not ſtick to acknowledge that the War could hardly have proceeded without them. There's no evading or qualifying the dint of this Charge, ſince we have their own Papers in Judgment againſt them.*

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§. 11. *The War Juſtified.*

(1) LET us ſet hand and heart, and ſhoulder and all, to advance the Lords *Sion* to a perfection of beauty, and to ſet up Chriſt upon his Throne. *Whites Centuries. Pref.* 1643.

(2) Did ever any Parliament in *England* lay the Cauſe of Chriſt and Religion to heart, as this hath done?—Did ever the City of *London*, the reſt of the Tribes, and the Godly Party throughout the Land, ſo willingly exhauſt themſelves that Chriſt might be ſet up? *Marſhal to the Commons*, 1643. p. 19. *And then* let all *England* cry that our *Blood*, our *Poverty*, &c. are abundantly *repaid in this*, that there is ſuch a Concurrence to ſet up the Lord Chriſt upon his Throne, to be Lord and Chriſt over this our *Iſrael.* p. 20.

(3) As

(3) As the Spirit of the Lord came upon *Sampſon*, and *Jephtah*, and *David*, ſo hath it been in our Conflicts: The Spirit of the Lord hath come upon our *Noble General*, and all our Commanders: The Spirit of the Lord hath come upon our Gallants. Gentlemen, Young men, Faithful Country-men, Renowned Citizens: So that he that was weak among them is as *David*; and he that was as *David*, hath been as *the Angel of the Lord*. *Caſe to the Commons*, 1644. p. 28.

(4) Tell them from the Holy Ghoſt (ſays *Beech*) from the word of Truth, that their Deſtruction ſhall be terrible, it ſhall be timely, it ſhall be total. *Serm. Licenſed by Mr. Cranford*, 1645 p. 10. *And ibid.* O give thanks unto the Lord, for he is Gracious, and his Mercy endureth for ever; who remembred us at *Naſeby*, for his Mercy endureth for ever; who remembred us in *Pembrook ſhire*, for his mercy endureth for ever: who remembred us at *Leiceſter*, for his Mercy, *&c.* who remembred us at *Taunton*, for his Mercy, *&c.* who remembred us at *Briſtol*, for his Mercy, *&c.* p. 9.

(5) As *Sampſon* with the *Philiſtims*, ſo let us die with *Babylon*; if we cannot out-live *Anti Chriſt*, and the Enemies of Reformation, let us adventure our ſelves to death in the Cauſe, yea let us take hold of the Pillars of the Church of *Dagon*, of the Temple of *Anti-Chriſt*, and ſay, *Now let me die with* Anti-chriſt, Rome *and* Babylon. *Bond.* 1644. p. 59.

(6) God hath put you in his own Place, God hath grac'd you with his own Name, *Lord of Hoſts*, *General of Armies*; God hath committed to your care what is moſt precious to himſelf, *precious Goſpel*, *precious Ordinances*, a *precious Parliament*, a *precious People*; God hath called forth your Excellency as a choice Worthy to be a General, and the Champion of *Jeſus Chriſt*, to fight the great and laſt Battel with *Anti-chriſt* in this your Native Kingdom. *Palmer to the E. of* Eſſex, 1644. *Ep. Ded.*

(7) Whether the Stupendious Providences of God manifeſted among us in the Deſtruction of the late King, and his Adherents, in ſo many pitcht Battels, and in this Nations Univerſal forſaking of *Charles Stuart*, and the total Overthrow of him, and his Army; whether by theſe Providences, God hath not plainly removed the Government of *Charles Stuart*, and beſtowed it upon others, as ever he removed

removed and beſtowed any Government by any Providence in any Age? Whether a Refuſal to yield Obedience and Subjection to this preſent Government be not a refuſal to acquieſce in the Wiſe and Righteous pleaſure of God, and a flat breach of the Fifth Commandment? *W. Jenkins's Conſcientious Queries*, 1651. p. 2.

(8) The Prentices and Porters were ſtimulated, and ſtir'd up by God's Providence; thouſands of them to Petition the Parliament for ſpeedy Relief. Palmer *to the E. of* Eſſex, 1644. *Ep. Ded.*

(9) Remember how far I have gone with ye in the War: And ſhall I be affraid of my old moſt Intimate Friends? Bax. *Holy Com. Pref. to the Army.*

(10) If I had known that the Parliament had been the Beginners, and in moſt fault, yet the Ruin of our Truſtees, and Repreſentatives, ſo of all the Security of the Nation, is a Punithment greater than any fault of theirs againſt the King can from him deſerve; and their faults cannot diſoblige me from defending the Common-wealth. *Ho. Com.* p. 48.

(11) If the King Venture into Battel, and hazard his Perſon, we are ſorry for it; and he hath been moſt humbly requeſted by the Honourable Houſes of Parliament not to expoſe his Royal Perſon unto ſuch extremities. But if his Evil Council prevail more with him, than the good Advice of the Parliament, we waſh our hands in Innocency, and plead *Not Guilty* of any Evil that may befall his Majeſties Perſon in the like occaſions. In the mean while we muſt not forbear to defend our Religion and Liberties againſt our Bloody Enemies, but go on courageouſly, and play the Men to fight for our People, and for the Cities of our God. 2 *Sam.* 10. & 12. *The Covenanters Catechiſms*, 1644. p. 26.

(12) I think I have not read of many Aſſemblies of Worthier men ſince the Apoſtles days. Bax. *Anſwer to Dr.* Stillingfleet. p. 84.

(13) *Phinehas* executes Juſtice upon *great ones*, and what follow'd? a Commotion? No, God's wrath was turn'd away, and a Covenant of Peace made. *Greenhil.* April 26. 1643. *p.* 37.

(14) This is a time wherein we ſhould all Unite againſt the Common Enemy that ſeeks to devour us all. Calamy *to the Commons.* Decemb. 25. 1644. *p.* 36.

Notes on §. 11.

IT *is no wonder, after the foundation of a War ſo fairly laid, to ſee the* Peaceable Preachers of the Goſpel *(as they call themſelves) well enough ſatisfied to reap the fruits of their own labours: Nor could any other be expected, then that the Seeds of ſo Peſtilent a Sedition ſhould quickly grow up into a rank Rebellion. The beſt that can be ſaid for them, is, that the Broil went farther then they intended; or otherwiſe, that they were miſled into a miſtake of the queſtion in hand: But even in this point alſo, they have left themſelves without excuſe; for 'tis a clear Caſe, that their Zeal and Confidence increas'd with their Succeſſes. And all their care was at firſt for his Majeſties* Honour *and* Safety, *and to bring him home to his* Parliament, *out of the hands of* Cut-throats *and* Papiſts. *They were up at every turn, with the Maxim, that* the King could do no wrong; *and all the blame was laid upon his* Miniſters. *This way of Pretended Tenderneſs for his Majeſties* Authority *and* Perſon, *implys their ſecret Conſciouſneſs of a Legal Duty; only 'twas too early days yet to take off the Maſque. Now their judgment upon the Point was the ſame* afterwards, *as at* firſt; *but as they gather'd* Strength *they grew* Bolder *too, and the* laſt Violence *was no more than the putting of their* firſt Thoughts *in* Execution. *And whoever obſerves the method and the ſcope of their Proceedings, will find their Principles varying with their Fortunes; and the deepeſt Profeſſors of Veneration for the Dignity of the King, and his Government in the* Beginning *prove the moſt daring Inſulters upon his Imperial Regalities and Honour in the* Concluſion. But to the next Section.

§. 12. *Re-*

§. 12. *Reformation by Blood.*

1. I Have often thought that too much *Mercy* towards Malignants hath made more Delinquents than ever *Juſtice* hath *Puniſhed*. *Mercy* ſhould not weigh down *Juſtice*. Loves *Serm. at* Uxbridge, *Jan.* 30. 1644. p. 26.

(2) *Moſes* bids all the *Levites Conſecrate their hands to God*. What to do? To *Kill Three-thouſand*. (No fewer) of the *Idolaters* fell that day, *&c.* How brave a pattern have we here for thoſe that are in Magiſtracy and Authority? All you Honourable and Beloved, that God hath called to any place of Authority and Truſt; Conſider but this of *Moſes* here, the meekeſt man upon the Earth, yet what a Pattern is he to you herein? How excellent a Champion is he for God upon the People? Herle *to the Lord Mayor*, &c. *Lond.* 1644. p. 22.

(3) Probably the way to ſheath one Sword, were to draw another; and if the Sword of *Juſtice* did more, the Sword of *War* would do leſs: The Phyſitian, by way of Revulſion, ſtops bleeding by letting blood; and did *England* bleed enough in the *Malignant Vein*, we have cauſe to think that other ſad Iſſues of Blood would be ſtopt and ſtaunched. Staunton *to the Lords*, Oct. 30. 1644. p. 26.

(4) *Joſiah* Executed the Juſtice and Vengeance of God upon the Inſtruments of the Kingdoms ruin, the *Idolatrous Prieſts*; digging the very bones of ſome of them out of their Graves, the ſame Lord direct you, *&c.* Then *let not the man Eſcape, whom God appoints out to Puniſhment*. Marſhal *to the Commons*, Dec. 22. 1642. *p.* 52, 53.

(5) Let none think it *Bloody Divinity*, if I ſay Execution of Judgment is good; *Phinehas* ſtood up and Executed Judgment, and ſo the Plague was ſtaid. Staunton *to the Commons*, April 24. 1644. p. 28.

(6) How highly were *Caleb* and *Joſhuah* eſteemed of God for being Couragious, when others flagg'd in the buſineſs, and ſhrunk at evil

tydings? Had not *Phinehas*, the Son of *Eleazar*, a Covenant of Peace made to him and his Poſterity, for being Zealous in Gods Cauſe among the People? Why ſhould I tell ye of *Gideon* and *Barak*, and *Sampſon*, and the reſt? In a word, Men of this Spirit, are the only Men in God's Book. Gyppſ. *Aſſ. Div.* Nov. 27. 1644. p. 28.

(7) It is ſomewhat a ſad thing to Note, little Juſtice hath been done upon bloody Traiterous Delinquents, Enemies to God and Man, more than what the Lord himſelf hath done by the hand of War. It may be that fearful way of Execution hath and will continue till the more deſirable Sword of Juſtice be drawn to purpoſe, in the cutting off the Incendiaries of our Combuſtions, the Sons of *Belial*, whom God hath put into your hand to puniſh. Hardwick *Aſſ. Di. to the Commons*, June 26. 1644. *p.* 33.

(8) *Moſes* was the meekeſt man on Earth in his days; a man full of pitty, and yet he hangs up many, very many of the heads of the People againſt the Sun before the Lord. Staunton *Aſſ. Di. to the Commons*, *Octob.* 30. 1644. p 21.

(9 He is a *Curſed Man* that with-holds his hand from ſhedding of blood, or that ſhall do it *fraudulently*; that is if he do it as *Saul* did againſt the *Amalekites*, kill ſome, and ſave ſome. If he go not through with the work, he is a *Curſed man*, when this is to be done upon *Moab*, the Enemy of Gods Church. Marſhal *to the Commons*, Feb. 23. 1641. *p.* 9.

(10) If this work be to Revenge Gods Church againſt *Babylon*, he is a Bleſſed man, that takes and daſhes the little ones againſt the ſtones, *Id. ibid.* p. 10.

(11) There is a ſad Sentence (1 *King.* 20. 42.) which he was angry to hear to whom it was pronounced, *verſe* 43. But he found it true to his coſt three years after, when it ſeems he had *altogether forgotten it*, (1 *King.* 22.) Therefore I humbly intreat you to ask Gods conſent firſt, whether he will ſpare ſuch or ſuch, or pardon them; and if he will not, you muſt not. Palmer. *Aſſ. Di.* June 28. 1643. *p.* 70.

(12) By *Wicked* we muſt underſtand all known Tranſgreſſors and Delin-

Delinquents againſt the Law of God and Man; all dangerous Malignants. Shall *David* give you a liſt of them in *Pſalm* 101. Or ſhall *Solomon* add ſomewhat to the Catalogue? (1 *King.* 2) Hear what he ſaith, Firſt, an *Ambitious, Traterous Favourite*; ſo he took off *Adonijah*. 2dly. A *Rotten Prieſt*; ſo he Caſhier'd *Eliathan*. 3dly. A *Bloody Treacherous Cavalier*; ſo he Executed *Joab*. And 4thly. A *Railing Malignant*; and ſo he cut off *Shimei*. Bond. *Printed* London, 1643. p 7, 8.

(13) Be not wanting to the Execution of Juſtice; you know there is a Curſe pronounced againſt them that do the work of the Lord, (how it be a bloody work) negligently. Strickland *to the Commons*, Decemb. 27. 1643. *p.* 32.

(14) Thou gav'ſt a Cup into the hand of *England*, and we drank of it. Then thou carred'ſt it to *Scotland* and *Ireland*, and they drank of it. Now thou haſt carried it to *Holland*, and they are drinking of it. Lord, carry it alſo to *France*, to *Spain*, and to *Rome*, and let it never be out of ſome or other of their hands, till they drink and be drunk, and ſpew, and fall, and never riſe any more. Peak *at Black-Fryars*. S. p. 11. 1653.

(15) I will never believe that this Navy was made on purpoſe for the breaking of our Neighbours in pieces; and there an end. We ſhall at laſt joyn together, and do ſuch work for God as was never done in the world. We ſhall carry the Goſpel with our Navy up and down to the *Gentiles*, and afterward we ſhall gather home the *Jews* out of the *Iſles* firſt; for thoſe are them ſhall firſt be called, and the Ships of *Tharſis* ſhall do it. Beloved, what this *Tharſis* is, I have made a little ſearch, but ſhall enquire further; they it ſeems ſhall be the firſt active, and I am ſure there are none in ſuch forwardneſs as ours at preſent. Peak *at* Chriſt-church, *Aug.* 11. 1653.

(16) Bleſſed be God that you have now put into the Scales of Juſtice the Archeſt Prelate of the Land. Bond. *Aſſ. Di. to the Commons.* Mar. 27. 1 44. *p.* 49.

(17) The hearts of your true Friends are griev'd that ſo many Delinquents are impriſoned, and yet but very few of them brought to their Tryal. When *Elijah* had done Execution upon *Baal's Prieſts*

Prieſts, there was Rain enough. *Salway.* October 25. 1643. *p.* 23.

(18) Cut down the Malignants with the Sword of Juſtice; Root them out, and Conſume them as with Fire, that no root may ſpring again: Let the Miſchief fall upon their own heads, that the Land may be eaſed, which hath a long time, and doth ſtill groan under them as a heavy Curſe. *Walker.* Jan. 29. 1644.

(19) Men who lye under the Guilt of much Innocent Blood, are not meet perſons to be at Peace with, till all the Guilt of the Blood be expiated and avenged, either by the Sword of the Law, or Law of the Sword; elſe a Peace can never be ſafe nor juſt. Loves *Englands Diſtemper.* p. 42. *at* Uxbridge *Treaty.*

(20) The People of *England* bleſs their God, that he hath taught your hands to War, and laid the necks of your Enemies under your feet. Love *to the Commons*, Novemb. 25. 1646. *Ep. Ded. to Lord* Fairfax.

(21) Go on Couragiouſly. Never can ye lay out your Blood in ſuch a quarrel. Chriſt ſhed all his Blood to ſave you from Hell: Venture all yours to ſet up him upon his Throne. Marſhal's *Panegyrick*, Jan. 18. 1643. p. 21.

(22) Why ſhould any think that God will give into our hands thoſe Delinquents that are in Arms againſt the great Judicatory of the Kingdom? If Juſtice be not done upon thoſe that are in our hands already. Palmer *to the Commons*, Aug. 13. 1644. *p.* 48.

(23) You know how *Iſraels* ſparing the *Canaanites*, (*Judg.* 1. 2.) coſt them full dear. *Id.* p. 49.

(24) Shew not the leaſt Countenance to the Deteſtable Neutrality that is practiſed by many. God writes in his Books, write you in yours *all Neuters, Enemies.* Heyrick, *Aſſ. Di. to the Commons*, May 27. 1646. p. 29.

(25) As for Apoſtates that are falſe to their Covenant, let not your eye pitty them, let not your hands ſpare them. *Id.* p. 30.

(26) Shew

(26) Shew your selves a Parliament of Justice; let the World know it; lay the Ax to the root of Delinqueney. Greenhil *to the Commons*, Ap. 26. 1643. p. 34.

(27) Some fear Execution of Justice will kindle a fire; but *Fiat Justitia & Ruat mundus.* Id. p. 37.

(28) What Soldiers heart would not start, deliberately to come into a subdu'd City, and take the little ones upon the Spears point: To take them by the heels, and beat out their Brains against the Wall. What Inhumanity and Barbarousnes would this be thought? Yet if this work be to Revenge Gods Church against *Babylon*, he is a Blessed man that takes and dashes the Little ones against the Stones. Marshal *to the Commons*, Feb. 23. 41. p. 11, 12.

(29) It was *Gideons* Answer to the men of *Succoth* and *Penuel*; When the Lord hath delivered *Zeba* and *Zalmunnah* into my hands, *Then will I tear your Flesh with Briars and Thorns of the Wilderness: Then will I beat down your Towers, and slay the men of the City, and accordingly he did it.* Such like Doom and Execution shall Politique Neuters receive from the hand of Christ. *Id.* p. 23.

(30) We have mighty Sins, and mighty Sinners, which make mighty dangers. Greenhill *to the Commons*, Ap. 26 1643. p. 35.

(31) You are the Supream Court of Justice; let the Sun be dark, and the Sea dry, before your streams do cease flowing. *Id.* p. 36.

(32) In publique Calamities, the Sacrifice of a Wicked man is a *Peace-offering*, and may prevent great wrath. *Id.* p. 37.

(33) 'Tis the Sword, not Disputes nor Treaties that must end this Controversie; wherefore turn your Plow-shares into Swords, and your Pruning Hooks into Spears, to fight the Lords Battels; to avenge the Blood of Saints which hath been spilt. It must be avenged either by us, or upon us. Love *at Uxbridge*, Jan. 30. 1644. pag. 7.

(34) The Slaying of the *Moabites* is called the work of the Lord: The Children of *Moab* are among us. The Lord give us Wisdom to see our way and work. *Id.* ibid.

(35) Works

(35) Works of Juſtice are a part of Gods general deſign at this time. You cannot but remember the Service of *Phinehas*, in Executing of Judgment when it was a ſad time with *Iſrael*, and the double Reward that follow'd it. Bond *to the Commons*, March 27. 1644. *p.* 49.

(36) They which ſtand out this year, I fear not to ſay they have ſin'd this ſin, which is to death, which God will not, which men ſhould not pardon; but if your Charity be yet above my Faith —— yet your Sence cries loud unto ye, They have ſhed Innocent Blood, Precious Blood, the Blood of the Sons of God, which God will not, nor you may not Pardon. Heyrick *to the Commons*, May 27. 1646. pag. 21.

(37) The mouths of your Adverſaries are open'd againſt ye. The hearts of your True Friends are grieved, that ſo many Delinquents are in Priſon, and yet but very few of them brought to their Tryal. I know that your occaſions are many and preſſing; but I beſeech ye, lay hold upon the next opportunity for the doing of it. Remember your late Covenant, when *Elijah* had done Execution upon *Baals Prieſts* there was Rain enough (*1 King.* 18.) Who knoweth how ſoon the Lord may bleſs us with a Holy Peace, and Bleſſed Reformation, if Juſtice were more fully Executed? Salway *to the Commons*, Oct. 25. 1643. *p.* 20.

(38) I have been in the heat of my zeal ſo forward to Changes and Ways of Blood, that I fear God will not let me have a hand in the Peaceable Building of his Church, nor to ſee it; for I have been always taken off when I attempted it. R. Baxter's *Letter from* Kidderminſter *to Dr.* Hill. *Hypocriſie Unveil'd*, 1662. p. 11.

(39) You Fight for God; you Fight for *Jeſus Chriſt*; you Fight for the Holy Ghoſt. *A Spiritual Knap-ſack for the Parliament Soldiers.* p. 67. *Num.* 43.

(40) Happy ſhall he be that taketh this Curſed Malignant, and Prelatical Brood, and daſheth him againſt the ſtones. *Ravillac Redivivus.* p. 27.

(41) Honou-

(41) Honourable Patriots, Christ is gone out with his Triumphing Army, Conquering and to Conquer; and if you want Arms, or Money, or Horse for their accommodation, God is the Great Landlord of Heaven and Earth. Art thou then Gods Tenant, and dost owe him Knight-Service, and Plough-Service, and doth he want thy Horse, and shall not he have it, *&c?* Tesdale *to the Commons.* p. 15.

(42) 'Tis not Disputes nor Treaties must end this Controversie, therefore turn your Plough-shares into Swords to fight the Lords Battel, to avenge the Blood of Saints that have been spilt. Leech *his Sermon*, 1644.

(43) Up and be doing, you that are about the work of the Lord, your Enemies are Bread ready to be eaten, and yield you Refreshment. *Ibid.*

(44) There is no vertue wherein men resemble the Lord more lively than in executing Justice, and in extirpation of those *Achans*, you will cut off the Wicked, and procure the felicity of the Chosen. *Faircloth* on *Josh.* 7. 5. p. 34.

(45) Worthies of *Israel*, it lies on you to enquire out this *Babylonish* Company, and to repay them *an Eye for an Eye, Tooth for Tooth, Burning for Burning, Ear for Ear, Liberty for Liberty*, and *Blood for Blood.* Bridges *on* Revel. 4. 8. *p.* 10.

(46) After the First-born of *Egypt* were slain, the Children of *Israel* were deliver'd, and for the chiefest of these Incendiaries, certainly the Primogenit being taken away, we may well hope for a glorious deliverance. *Burton*, June 20. 1641. p. 11.

(47) That which is best, though Evil, will be counted good, after Reformation, as he is counted Innocent, who scapes at tryal. *Simpson* on *Prov.* 8. 15, 16. p. 25.

(48) He who now startles and staggereth, delayeth and refuseth, with the Parliament and their Party, to bear and use Arms against the Prelates, Papists and Atheists, with all the Frie of Antichristian Factors and Panders, is no other than a Rebel and Traytor against God. Boden *to the Committee of* Kent, *Jun.* 13. 1644. p. 16.

(49) Poſterity may have cauſe to ſit down and curſe the day — if we look upon, and daſh not in pieces the bones of *Babylons Brats*, thus boldly and bloodily, contrary to Law & Reaſon, riſen up amongſt us and againſt us, and God's True Religion Profeſſed by us. *Ibid.* p. 17. [Let all thoſe who are in Authority hence learn to do Juſtice, and execute Vengeance upon thoſe *Babylonians*, which God hath put into their hands: Do it ſpeedily, do it throughly: The doing of Juſtice upon the Wicked, is the way to ſafeguard the Righteous. Without queſtion the hand of God is upon us, and we loſe many in the Field, becauſe we are too merciful to thoſe in the Fold. *Ibid.* p. 32.]

(50) There is no dallying with God now, much delay hath been uſed already, too much. God is angry, and he ſeems to ask this once more; *Will you ſtrike, will you execute Judgment, or will ye not? Tell me; for if you will not, I will*, I will have the Enemies blood, and yours too, if you will not execute Vengeance upon Delinquents: *The day of Vengeance is in my heart, and the year of my Redeemer is come*, Iaiah 63. 4. Caſe *to the Commons*, 1644. p. 13.

Notes upon §. 12.

HERE *are* Three and twenty Divines *famous in their Generations, blowing the Coal of a Civil War, and heating the furnace ſeven times hotter then ordinary; calling, like* Horſe Leeches, *for* BLOOD, BLOOD, *and pretending (in a manner) to expiate for that* Horrid Rebellion, *by ſo many* Conſecrated Murders, *which are only wrapt up in* Scripture Phraſes; *as* the Execution of Judgment, Juſtice running down like a ſtream, *&c. And the Wickedneſs looks then as if it were* Hallow'd, *which is no more, in ſhort, then* playing the Devil in Gods name, *and dedicating the Oblation of* Humane Sacrifices *to the* Everliving God, *as to an* Inſenſible Idol. *But to what end ſerves Argument, in the face of ſo many Pregnant and Undeniable Proofs? Is it true, or not, that what I have here recited, is an* Authentique Evidence, *both for the* Words, *and for the* Authors *of them? And if the matter of* Fact *be honeſtly reported, let but any man conſider, if we follow theſe Guides, whither they'l carry us at laſt; and how great a ſcandal 'tis to* Chriſtianity *to ſuffer ſuch* Hearts *and* Hands *as theſe to ſerve at the* Altar.

§. 13. *The*

§. 13. *The Murder of the* King *Encourag'd.*

(1) THOSE mine Enemies which would not that I ſhould Reign over them, bring hither and ſlay them before me: Let me ſee them Executed, KINGS, Rulers, People Conſpiring Rebellion againſt the Lord, and againſt his Chriſt. Maynard *to the Commons*, Octob. 28. 1646. p. 15.

(2) Let us be Active againſt the *KINGS* and Princes of the Earth, thoſe Claws of the cruel Beaſt. *Feak* at *Black-Friers*, Sept. 11. 1653.

(3) The Quarrel is not now with us only *de Terminis & Limitibus*, touching Bounds or Land-marks, touching Privileges and Liberties; but whether *Chriſt* ſhall Reign over us, or we ſhall baſely yield our Necks under the Yoke of *Anti-Chriſt*. Pet. Smith, *May* 29. 1644. p. 42.

(4) The King is fallen from Faith in thee, and become an Enemy to thy Church. Is it not He that has Sinned and done Evil indeed, but as for theſe Sheep, what have they done? Let thy hand we pray thee, O Lord our God, be on him, and on his Fathers Houſe; but not on thy People, that they ſhall be Plagu'd. *A Lecturer in* Southampton, *Aug.* 1643.

(5) Nothing has ſo much deceived the world as the Name of *KING*, which is the ground of all Miſchiefs, in the Church of Chriſt. Corbet, *a Lecturer in* Glocester-ſhire, *July* 1644.

(6) O Lord, if thou wilt not Bleſs us *with* a King, Bleſs us *without* one. Larkin *a Lecturer in* Greenwich, *June* 21. 1644.

(7) Neither let your eyes ſpare, though there are *Great ones* that are Guilty. The *Higheſt Court* may reach the *Higheſt Perſons*. Cauſes and not Perſons are to be heard in your Parliament. Heyrick *to the Commons*, May 27. 1646. p. 23.

(8) God will make the Sons of *Princes* bow down unto ye: The Greateſt that have Afflicted ye, and Deſpiſed ye, ſhall lye at your feet, *Id.* p. 31.

(9) If the *KING* be a Murderer, Adulterer, or an Idolater, he ſhall ſuffer according to Gods *Law*; not as a *King*, but as an *Offender*. Knox *Hiſt.* 392.

(10) When *Great Delinquents* go unpuniſhed, Divine Providence is brought to the Bar and queſtion'd. Greenhill *to the Commons*, April 26. 1643. p. 34.

(11) This Arrow (Prayer) will find a Joynt in *Ahabs* Armour, (1 *King.* 22. 34.) Draw this Arrow as *Jehu* did againſt *Jehoram*, with your full ſtrength, and doubt not but it will in Gods time ſmite *our Romiſh Jehoram* at the heart, (2 *King.* 9. 24.) and ſink him in his Chariot and Chair of Pride. Green *to the Commons*, April 24. 1644. pag. 17.

(12) Oh Right Honourable, take Glorious Reſolutions to your ſelves, though your Fathers may ſtand before you, and your Brethren and Friends preſs about you; though your Mother ſhould hang on you, I mean the neareſt Relations; throw down the one, and break through the other, and trample upon the third, that your ſouls may cleave to the ways of God, to the ways of Juſtice and Righteouſneſs: You know the Rule is, *Fiat Juſtitia, & Ruat Mundus.* Brooks *to the Commons*, Decemb. 26. 1648. p. 15. Ah Right Honourable, As you would not have your Services thrown as dung in your Faces, look that Juſtice and Judgment run down as a mighty ſtream. *Ibid.* p. 19. [Right Honourable, Guilty Perſons that be by you ſinfully acquitted, their Sin God will charge upon your account. And therefore, as you would not have the Guilt of other mens ſins upon you, hold on in the way of well doing: Let Juſtice and Judgment run down as mighty ſtreams, *Ibid.* p. 18.]

(13) *Phinehas* is the Man that Executes Judgment, a Man unthought of for ſuch a Service. Hence obſerve, that when God hath work to do, he can find out Work-men. A *Phinehas*, with *Zeal* in his *heart*, and a *Javelin* in his *hand*, to thruſt through the Proudeſt *Zimries* and *Cosbies*, the moſt daring Sinners. Staunton *to the Commons*, Octob. 30. 1644. p. 9.

(14) When

(14) When *Eſther* was advanc'd, ſhe would not loſe her opportunities; ſhe will in to the King, although contrary to a Law. She will have the Liberty of her People, and *Hamans* head off, and venture her Life to accompliſh it. *If I Periſh, I Periſh. Joſiah, Hezekiah* took their opportunities, and made a thorough Reformation in *Judah.* You know what great things *Elijah* did, *Inſpiciente, & Reluctante Rege.* Greenhill *to the Commons*, April 26. 1643. p. 48.

(15) When the Kings of the Earth have given their Power to the Beaſt, theſe Choice Soldiers will be ſo faithful to the King of Kings, as to oppoſe the Beaſt, though Armed with *King-like Power.* Cheynel *to the Commons*, May 31. 1643. p. 10.

(16 You ſee the Faithful People make no ſcruple at all of Fighting againſt the Beaſt though their Enemies were like enough to ſay, that by Fighting againſt the Beaſt they did Rebel againſt *their own Kings.* Id. Ibid.

(17) Others ſay, Rebellion againſt the *King* is the cauſe of Judgment upon the Nation; but rather the not Timous Riſing to help the Lord and his oppreſſed People againſt the Mighty, is the cauſe. Rutherford *to the Lords*, June 25. 1645. p. 44.

Notes on §. 13.

WE *have now brought ye ſtep by ſtep from the* Blind *and* Pretext *of a* Reformation, *to the* Higheſt pitch *of* Wickedneſs; *and the Train was both laid and fir'd in the* Pulpit. *Undutiful thoughts bring forth Seditious words; and thoſe Seditious words are naturally follow'd with Violent and Treaſonous actions; and when People come once to be Plung'd into a Rebellion, all other ſins (even of the higheſt magnitude) flow like ſtreams into that Ocean, till at laſt mens Conſciences grow Callous and Obdurate, as under a Judicial Reprobation. It could never be elſe, (if it may be ſaid without offence to Charity) that ſo many of the Principal and known Actors in the late Execrable Tragedy, ſhould now wipe their mouths after it, and fall ſo comfortably to the old work again, without any ſort of Reluctancy, or Remorſe. But it will be ſaid, perhaps, that*

it

it was not so much a thirst after the Blood *of their* Sovereign *that pusht them forward to these Extremities, but that they were forc'd upon desperate Courses by their Interest and Despairs. This would be a sorry excuse (God knows) for Committing one of the most Diabolical and Flagitious Villanies imaginable: Even allowing that they had no other way left them for their security. But alas! you will find in the* Next *and* Last Section, *this Plea remov'd; where ye shall see the same Persons that here cry'd,* Crucifie him, Crucifie him, *Triumphing, and (only for the Malice sake) Exulting in the Contemplation of that Hideous Murder.*

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§. 14. *The Kings Murder Justifi'd.*

(1) IT is now high time (after so long an Interruption of Enemies) for the Parliament, and Army, concurrently to appear to do their duty, not only by Executing Justice upon the *Person* of the *King*, and his Adherents; but also in New Modelling and settling such a Frame and Fundamental Constitution of Government in the Kingdom, as God shall put into their hearts, to be most Convenient and Useful for the welfare and safety of the People. *Little Benjamin. Licensed by* Gilb. Mabbot. p. 11.

(2) Did not this Grand Pretended Father of this Nation, destroy a Multitude of his best Children? And would he not gladly have Slain all the rest upon further opportunity? Was it not high time the Parliament should Execute Judgment upon him? *Ibid.* p. 12. [The General and his Council do, and have performed their Duty in all their Proceedings, Concurring with the Parliament, to Execute Justice upon the Grand Delinquent, and also upon some of the Chief of his Wicked Counsellors and Adherents. *Ibid.* p. 30.

(3) Hath not the King been a Corrupt Fountain, Poysoning every Stream and Rivulet he had access unto? And would he not have done so still, if he had not been cut off? And is not Justice Executed, a good means to Establish the Faith of the Land in Rest and Peace, with their Lives, Estates, Laws, Liberties and Privileges, Anciently and Inherently in themselves? *Ibid.* p. 15.

(4) Shall

(4) Shall the Parliament of *England* be now Blam'd for cutting off that Race of *Usurpers*, and *Tyrants*, and Reducing affairs to their first Original and Right Principle? Or will the People of *England*, after all [illegible] Experiences, Center their Liberties and Freedoms in a Confusion and Subjugation of Succession, and lose their Commonwealth for the Personal Glory of a Young Pretender? *The Portraiture of the Kings of* England. 1650. p. 15.

(5) There is no Power but of God. Is not the Late King with his Heirs and Successors Dispossessed by God? *Saunders* at *Exeter* to the Judges, *March* 23. 1650. p. 24.

(6) God hath been pleased of late to make a sad Breach among us, taking away from us our former Pilot, the late *Renowned Protector*, who when he had fought the Nations Battels, carried through the Wilderness, preserved us from the Rage and Fury of our Enemies, and brought us within sight of the Promised Land, gave up the Ghost, laid down his Leading staff and his Life together, with whose fall the Nation was shaken: His death covered all the Faces of Sober and Considerate Persons with Paleness, and their Hearts with Sadness, as if Peace, Prosperity, Reformation, the Gospel, all lay drawing on, and would be buried in the same Grave with him. But blessed be God —— there is another Pilot placed in his room, while he directs the Course, let us fill the Sails with our Praying Breath. *Moses* it is true is dead; but we have a *Joshuah* succeeding him: Let us pray that what the other happily began, this may more happily finish, and bring the accomplishment of all your right-bred hopes: And what they said to *Joshuah*, let us say unto his *Highness*, According as we hearkened unto *Moses* in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as he was with *Moses*. Slater's *Protectors Protection, or the vious Prince Guarded by a Praying People*, Octob. 13. 1658. p. 57. 58.

(7) For my part, I have opposed the Tyranny of the King. *Love*'s Speech. *Sect.* 20. I did, 'tis true, oppose in my Place and Calling the Forces of the late King; and were he alive again, and should I live longer, the Cause being as then it was) I should oppose him longer. *England's Distemper*. Sect. 14.

(8) As

(8) As for the Title of this Prince, (who would fain be accounted the Right Heir, let us but remember from whence he had it, and how 'tis now tainted: Were it never ſo juſt, the Treaſon of the Father hath cut off the Son. *True Port.* p. 39.

(9) *Charles* the *Father* is gone to his own Place, and ſo is *Charles* the *Son* likewiſe; he being in his own proper Nation, *Scotland*; let us keep him there if we be wiſe, and intend to be happy, & let *England* diſdain to be under the Domination of a Foreign Power for the future. *The True Portraiture.* p. 42.

(10) If the God of Heaven, the God of Truth, have writ your Names aright, with the Beams of the Noon day Sun in the eyes of all the Nations in the world: You are the Saviours of the Oppreſſed, the Conquerors of Tyrants, and the Breakers of thoſe Clergical Yoaks, *&c. The Beacons Quench'd; Dedicated to the Parliament of the Common-wealth of* England, 1652,

(11) There are great and mighty works in hand in this Nation: Tyrants are Puniſh'd, the Laws of Oppreſſors are broke, Bloody Revengeful People in War diſappointed. *J. O. A Thankſgiving Sermon for the Scots defeat at* Worceſter, *Oct.* 24. 1651. p. 2. [A Monarchy of ſome hundred years Continuance, always affecting, and at length wholly degenerated into Tyranny, deſtroy'd, pull'd down, ſwallow'd up, *Ibid.* p. 6.

(12) If any Perſons in the world had cauſe to ſing the Song of *Moſes* and the *Lamb*, we have this day. The Bondage prepar'd for us was both in *Spirituals* and *Temporals*. About a *Tyrant* full of *Revenge*, and a *Diſcipline* full of *Perſecution* hath been our Conteſt: Whether the Yoke of the one or the other ſhould by the Sword and Violence be put upon our Necks and Conſciences is our Controverſie, *Ibid.* p. 7.

(13) He that is Entruſted with the Sword, and dares not do Juſtice on every one that dares do Injuſtice, is affraid of the Creature, but makes very bold with the Creator. Owen *to the Commons*, Jan. 31. 1648. p. 15.

(13) Doubt-

(14) Doubtleſs never was there any perſon under Heaven (ſpeaking of the late King) Sentenced with Death upon more Equitable or Juſt grounds in reſpect of Guilt and Demerit. Jo. Goodwins *Defence of the Sentence paſſed on the King.* p. 91.

(15) Gods *Providences*, (that is, his permiſſion of Events and Succeſs) are *Antecedent Declarations* of his *Good Will* and *Approbation*. [A Refuſal to be ſubject to this Authority (the Parliament of the Common-wealth of *England*) under the pretence of upholding the Title of any one upon Earth, is a Refuſal to acquieſce in the Wiſe and Righteous Pleaſure of God; ſuch an Oppoſing of the Government ſet up by the Sovereign Lord of Heaven and Earth, as none can have Peace, either in acting in, or ſuffering for. *W. Jenkins* Petition, *Octob.* 1651.

(16) If there be any in this Aſſembly that thinks not this (*Union*) a ſufficient Retribution and Satisfaction for all his Twentieth part, for all his Contributions, for all his Payments and Hazards, I ſay he is blind; I ſay his heart is not right with God. Marſhal *to both Houſes*, Jan. 18. 1643. p. 20. [All Chriſtendom, except the Malignants in *England*, do now ſee that the Queſtion in *England* is, whether *Chriſt*, or *Anti-Chriſt*, ſhall be *Lord* and *King*, *Ibid.* p. 21.]

(17) Q. Whether the whole Kirk of *Scotland* in their Letters ſent to the King at *Oxford* (as in *Mays* Hiſtory) hath not judged the late King Guilty of the Blood of Thouſands of his beſt Subjects—— And if ſo, whether the Laws of God or Man give any Pardon or Diſpenſation to *Kings*, more than to *others*? If not, whether his Judges are not ſufficient to juſtifie it? *Valley of Achor.* Q. 8. [Q. Whether beſide the Guilt of Blood contracted upon himſelf in the Wars of *England*, and *Scotland*, he was not alſo Guilty of the Blood of *Ireland*? Ibid. Q. 9.]

(18) No Sober and Impartial Perſon can Condemn their Poſition, who denying that a Tyrannous Magiſtrate was the Miniſter of God to them for their Good, did plainly aſſert the Lawfulneſs of Self-defence, and Holy Reformation, without the Violation of the Ordinance of God. *Naphtali.* p. 30.

(19) As he, [*The late King*] to acquit himſelf hath not ſpar'd his Adverſaries, to load them with all ſorts of blame and accuſation, ſo to him, as in his Books alive, there will be us'd no more Courtſhip than he uſes; but what is properly his own Guilt, not imputed any more to his Evil Councellors (a Ceremony us'd longer by the Parliament than he himſelf deſired) ſhall be laid here without Circumlocutions at his own door. That they who from the firſt beginning, or but now of late, by what Unhappineſs I know not, are ſo much affatuated, not with his Perſon only, but with his palpable faults, and dote upon his Deformities, may have none to blame but their own folly, if they live and dye in ſuch a ſtrucken blindneſs, as next to that of *Sodom*, hath not happen'd to any ſort of men more groſs, or more miſleading. *Miltons* ΕΙΚΟΝΟΚΛΑΣΤΗΣ. *Pref.*

(20) The People exorbitant and exceſſive in all their motions, are prone oft-times not to a Riligious only, but to a Civil kind of Idolatry in Idolizing their Kings; though never more miſtaken in the Object of their Worſhip; heretofore being wont to repute for Saints thoſe Faithful and Couragious *Barons*, who loſt their lives in the Field, making glorious War againſt Tyrants for the Common Liberty, as *Simon de Momfort*, *Earl* of *Leiceſter*, againſt *Henry the Third*. *Thomas Plantagenet*, *Earl of* Lancaſter, *againſt* Edward *the Second*. But now with a Beſotted and Degenerate baſeneſs of ſpirit, except ſome few, who yet retain in them the Old Engliſh Fortitude, and love of Freedom, and have teſtifi'd it by their matchleſs deeds, the reſt Embaſtardiz'd from the ancient Nobleneſs of their Anceſtors, are ready to fall flat and give adoration to the Image and Memory of this *Man*, who hath offer'd at more fetches to undermine our Liberties, and put Tyranny into an Art, than any *Britiſh King* before him. *Ibid. Pref.*

(21) Whoſoever ſheddeth Man's Blood, by Man ſhall his Blood be ſhed; we find here no exception. If a King therefore do this, to a King, and that by men alſo the ſame ſhall be done. *Ibid.* pag. 229.

(22) To have brought the King to Condign Puniſhment hath not broke the Covenant, but it would have broke the Covenant to have ſav'd him from thoſe Judicatories which both Nations declar'd

in

in that Covenant to be Supream againſt any perſon whatſoever, *Ibid.* p. 237.——[God hath teſtifi'd by all propitious and evident deſigns, whereby in theſe latter times he is wont to teſtifie what pleaſes him; that ſuch a ſolemn, and for many Ages unexampled act of due Puniſhment was no mockery of Juſtice, but a moſt grateful and well-pleaſing Sacrifice: Neither was it to cover their Perjury as he accuſes, but to uncover his Perjury to the Oath of his Coronation. *Ibid.*

(23) This is the Cauſe of the Kingdom, the King ſhould have helpt, *&c.* but did not, then it became the Duty of the Parliament to have relieved the Kingdom, but they did not; her neceſſities great, and many Petitions concerning them were ſlighted and burnt, waited many years for help; our Oppreſſions not removed, all complain dangers encreaſe, no remedy appears, they not help us, nor tell us how long it will be before this Parliament will be at an end, that we may have another, to ſee if they will help us; when all fails, no ground of hope of life is left, danger eminent, and no other means of help left, this is a cauſe of Neceſſity. Now it's the duty of the Army to help, and if they had not, it had been their ſin, if not their overthrow; if they had ſuffer'd it to Periſh, the Kingdom had been well holpen up with a remedy in extremity. *An Anſwer to* John Geree, *&c.* 1649. p. 4.

(24) As to the Blood of the *King*, I have not in the leaſt any Guilt lying upon me, for I have many a time ſought the Lord with tears, to know if I have done amiſs in't, but 'twas rather confirm'd that the thing was more of *God* than of *Men*. *Nine Mens Speeches*. Harriſon. p. 2. [I go to ſuffer upon the account of the moſt glorious Cauſe that ever was in the world. *Ibid.* p. 6. Bleſſed be the Name of God, that I have a Life to loſe upon ſo Glorious and ſo Honourable an account. p. 10.

(25) I dye, not *in* the Lord only, but *for* the Lord, and think not that this Bleſſed Cauſe ſhall be loſt; for it ſhall reach to the end of the Earth. Think not your Prayers loſt, for your Prayers and Tears with our Blood ſhall come down ſhortly upon *Babylon*. *Mr. Carew*'s Speech, p. 15.

(26) I cannot Confeſs any Guilt: It is ſuch a Cauſe that the Martyrs would gladly come again from Heaven to ſuffer for, if they

might——I look upon it as the moſt Noble and High act of Juſtice that our Story can parallel. *Nine Mens Speeches*, Cook. p. 41.

(27) I Bleſs Gods Name, he hath engaged me in a Cauſe not to be Repented of. *Scott. Ibid.* p. 71.

(28) In all that is paſt, I could never yet ſuffer ſo much as a wiſh to paſs through my thoughts, *Oh that I had not been engaged in this thing!* Or *that I had before Forty-eight deſerted this Cauſe!* Barkſtead *to a Friend. Three Mens Speeches.*

(29) I do believe, at long-run there is not a man that Fears the Lord will have any reaſon to be ſorrowful for engaging in that *Good Old Cauſe*, which I am now to Seal with my *Blood* again, as I have many a time done. I am ſatisfied in my ſoul, that it is a moſt Juſt and Glorious Cauſe, *&c. Three Mens Speeches.* Coll. *Okey.*

(30) As it is unqueſtionably lawful on ſerious and real grounds to Depoſe and do Juſtice on Kings and Princes, as other Magiſtrates, ſo never was there a greater and more Univerſal Concurrence of all Reaſons and Circumſtances, and a greater harmony of the Laws of Nature, Reaſon, Prudence, and Neceſſity to warrant any act then was found, and may be diſcerned in that act of Juſtice upon the late King. *Engliſh Tranſlation of the Scot Declaration*, 1650. p. 18.

Notes

Notes on §. 14.

I *Shall now briefly and plainly ſum up the whole matter, and leave it with the Reader to conſider of.*

You have in the First Section *a full and unanimous Teſtimony of the* Presbyterians *againſt* Toleration; *nay againſt* any ſort *of* Toleration, *either in* Doctrine *or in* Diſcipline, *and in* what Degree *or* Meaſure ſoever, *as a thing utterly* Impious, *and therefore* Inſufferable. *This, me-thinks, ſhould be ſufficient to ſtop the mouth of a* Presbyterian, *when he demands a* Toleration; *that he himſelf pronounces it a* wicked thing *to* grant *it.*

In the Second Section, *he ſets forth the* Fruits *and* Conſequences *of it to be not only the certain* Deſtruction *of* Church *and* State, *but an Inlet to Licentious Proſtitution of Manners, and the moſt Blaſphemous of Hereſies. With what forehead now ſhall a* Presbyterian *deſire that* Liberty *from the* Government, *which he declares in his own Conſcience will be the* Ruin *and* Damnation *of the* Allowers *of it?*

In the Third Section, *the Diſſenters do not only make it a matter of Conſcience, to diſagree among themſelves, but fall even to Cutting of Throats upon the very Queſtion. What is the meaning then of their preſſing for a* Union *among men of ſo many ſeveral Perſuaſions not to be United? And what do they talk of* Brotherly Love, *and Agreement for, among men of Principles as Inconſiſtent as fire and water?*

In the Fourth Section *you may obſerve the Rude and Implacable* Animoſities *of the* Diſſenters *toward the* Eccleſiaſtical State, *where they declare themſelves tyed in* Conſcience *to do their utmoſt endeavours towards the overthrowing of it. What would you think of half a dozen good Fellows that ſhould come to the Maſter of a Houſe, and tell him,* Sir, We are very Uneaſie on the wrong ſide of the door, you'l do us a great favour to let us into your Houſe, that we may Rifle ye, and cut your Throat for your pains. *Is it not the ſame thing for a Phanatique to make the ſame Propoſition to the* Church, *when they declare before hand that they will deſtroy it if they can?*

And the Caſe of the Civil Govern ment *in the* Fifth Section *holds exactly with the former of the* Eccleſiaſtical; *for* Kings *are to be pull'd down as well as* Biſhops, *for the Eſtabliſhing of Chriſt upon his Throne.*

The

The Covenant *ye ſee in the* Sixth Section, *is an Oath of* Conſpiracy, *ſet up againſt an* Oath *of* Allegeance: *And on the other hand, an Oath (if I may ſay ſo) of* Anti-Canonical Obedience. *By this Oath, the* Presbyterians *reckon themſelves Indiſpenſably bound to oppoſe the King and the Church. Would they have the King now to Indulge any man without renouncing that* Covenant, *by which, every Unrenouncer accounts himſelf oblig'd to Depoſe his Majeſty?*

In the Seventh Section *is ſet forth in few words, the Inexorable Rigour of all ſorts of* Diſſenters *toward the* Epiſcopal Party. *With what Equity now can theſe ſeveral Schiſms make it a point of* Conſcience *in the* Government *to grant them a* Common Indulgence, *who both* joyntly *and* ſeverally *agreed in the giving no Quarter to thoſe of the Religion Eſtabliſh'd?*

The Eighth Section *advances the Authority of the* Kirk *to a more abſolute Degree of* Sovereignty *over King and People, than ever the* Papacy *it ſelf pretended; and ſupported upon the ſame Pretenſions too; ſo that to demand a* Toleration *of the* Presbyterial Government, *is only to deſire his Majeſty that he will d'off his Imperial Crown, and ſtrike to the Conſiſtory.*

In the Ninth Section *lies fairly expos'd the hazard of abating any thing in the ſtrictneſs of* Eccleſiaſtical Diſcipline, *in regard of the* Principles *and* Poſitions *of theſe People, even if the* Men themſelves *were* honeſtly inclin'd. *Take notice of the* Poſitions, *and never doubt it, but Men of* Depoſing Principles *will proceed (if they have opportunity) to* Depoſing Actions; *and reckon that they do God and their Country good Service too: Eſpecially when it ſeems no more to them than the placing of Authority upon the right Foundation.*

In the Tenth Section *you will find the Operation of the former Principles in the Animating, Preſſing, and Irritating of the People to Commotions and Tumults, and ſtill the Diſſenting Divines in the Head of the Controverſie; and the Pulpits and Preſſes the Fountains of our Calamities. Never did any People ſpeak fairer at firſt, or do fouler things at laſt, then thoſe pretended Peaceable Miniſters of the Goſpel: And had they but come into the World time enough,* Boccalini *would never have drawn his Intelligence from* New-Spain *of the* Shepherds Dogs *being all turn'd into* Wolves, *when he might have found ſo much a more lively inſtance nearer home of thoſe that were ſet to Guard and Defend the Sheep, transform'd into the Mercileſs Devourers of them.*

In the Eleventh Section *you will find a* Rebellion Juſtifi'd, *by the ſame lips that had call'd God a thouſand times over, to witneſs the Integrity*

grity of their hearts, and the Loyalty of their intentions: And with Imprecations alſo, not to be mention'd without trembling. Judge what Credit now is to be given to the fair Profeſſions of this ſort of People.

In the Twelfth Section *you would take theſe* Godly Miniſters *(as they ſtyle themſelves) to be Members rather of a Corporation of* Common Executioners, *then of an Aſſembly of Divines, by their Outragious and Inſatiable Thirſt of Blood; and yet theſe practices are recommended to the multitude, as the Inſpirations and Duties of the Goſpel.*

And it is not Common Blood *will ſerve their turns neither; nor any thing leſs than the* Sacred Life *of their* Sovereign, *to appeaſe their Holy Wrath* (Section 13.) *and to Attone for the ſins of the Nation.*

And in the Laſt Section, *(as if it were to put themſelves beyond the Poſſibility of Repentance, and to Preclude the ordinary courſe even of God's Boundleſs Mercies) they paſs an Approbation upon the whole Tract of their proceedings, and aſcribe to Almighty God, one of the moſt execrable acts of Cruelty and Injuſtice that ever was committed upon the face of the Earth, ſince the Crucifixion of his Bleſſed and only Son. Now as to the Contrivers, the Principal Actors and Aſſerters of this Unexampled Wickedneſs, what clearer Evidence can ye deſire then what is here deliver'd unto ye in* their own Words *and* Writings?

THE END.